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Vol. 73, No. 18

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May 3, 1984

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Capital punishment: The arguments continue...
...page 9

John Paul: Across the Pacific...

By Deacon James Steinberg

The globe-circling pontificate of John Paul II continues with a May 2-12 pilgrimage to Asia and the Pacific. His travels will take him from South Korea and New Guinea to the Solomon Islands and Thailand, places where the Roman Catholic Church confronts widely divergent local cultures and non-Christian religious majorities.

The pope was also scheduled to meet briefly with President Ronald Reagan in Fairbanks, Alaska, May 2, as Reagan returned from a scheduled six-day state visit to Communist China. Alaska is to be a refueling stop for both the papal and presidential planes.

JOHN PAUL'S journey, the 21st trip outside of Italy since his pontificate began in October 1978, will cover 24,000 miles; he is scheduled to deliver more than 40 separate homilies and talks.

Allowing for the mid-Pacific crossing of the International Dateline, the pontiff's Asian odyssey begins with a May 3-7 visit to South Korea, where he will help celebrate the 200th anniversary of Roman Catholicism in

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Court-approved raids targeting Hispanics unfairly?

By Stephenie Overman
NC News Service

The Supreme Court's April 17 decision to allow sweeping Immigration and Naturalization Service searches of factories for illegal aliens makes Hispanics targets of discrimination, said a bishop and several other Catholic officials familiar with INS raids.

Bishop Roger M. Mahony of Stockton, Calif., said the court's majority opinion "portrays the most idealistic scenario."

"RAIDS ARE portrayed as informal, friendly walk-throughs. In my experience that is not the case — uniformed officers block the doors, sometimes guns are drawn, people panic," he told NC News.

In its 7-2 decision, the high court said searches in which agents block the exits do not violate privacy rights guaranteed by the Fourth Amendment to the Constitution. The case stemmed from raids of two Los Angeles-area factories in 1977 where the INS had either a search warrant or the factory owner's permission to search the premises.

Justice William H. Rehnquist, in the majority opinion, said workers were not compelled to answer when INS agents asked if they were U.S. citizens or legal residents.

BISHOP MAHONY agreed with Justice William J. Brennan, who said in a dissenting opinion that what was striking about the decision is its "studied air of unreality."

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CCS will offer adoption services

By Susan Nowak

SAN DIEGO — When pregnant Catholic women, even those who aren't practicing their faith, make the "heartwrenching" decision to give their children up for adoption, most want the infant to go to a devout Catholic family, a Sister involved in adoptions said.

That prevalent attitude contributed to a decision to form CCS Adoption Services at Catholic Community Services. Sister Barbara Welliver, CHS, directs the new adoption service and the entire Maternal-Child Services at CCS.

"IT SEEMED time for us to have our own" adoption agency, Sister Barbara said. She's a 14-year veteran of working with pregnant women in the diocese.

Until March 1, CCS worked closely with a private adoption agency "and that seemed enough," Sister Barbara said, but that system had some inherent problems.

Then, when a pregnant woman was counseled at CCS and decided to let her baby be adopted, the woman was referred to an adoption agency. Some women may have become discouraged by that second step, not wanting to go to another agency and restart the counseling process.

ALSO, SISTER Barbara was not convinced the agency was thorough in investigating the religious background of the potential family.

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SURROUNDED — Sister Barbara Welliver and friends.

El Excmo. Sr. Emilio C. Berlie, Obispo de Tijuana, participará como invitado al programa de radio "Horizontes" por Radio Encisco, 1310 AM, el día 9 de mayo de 12 a 2 p.m. El programa consiste de una entrevista y luego un período de preguntas y respuestas en el que pueden llamar los radioescuchas. Los invitamos a escucharlo.

Fr. Carroll hosts national scout meeting

MISSION BAY — Roman Catholic Church leaders from across the nation convened here April 24-27 for a Boy Scouting conference with the theme "In the Steps of Father Serra...Scouts Following Christ."

More than 300 persons, including several bishops, attended the 28th biennial conference of the National Committee on Catholic Scouting. The meeting's stated purpose was to "provide methods for Catholic parishes and parish-related organizations to use Scouting as an educational program based on a belief in God that offers effective character building, citizenship training and personal fitness opportunities."

GUESTS INCLUDED Bishop Michael H. Kenny of Juneau, Alaska, bishop adviser for the National Catholic Committee on Scouting; Bishop Thomas J. Murphy of Great Falls-Billings, Mont.; and other Scouting executives.

Auxiliary Bishop Gilbert E. Chavez of San Diego was homilist and principal celebrant at the April 24 Mass. Bishop Jose Madera of the Diocese of Fresno celebrated Mass and gave a homily April 25; Bishop Kenny did the same April 26.

For the closing Mass April 27, Bishop Murphy was principal celebrant. Homilist was Bishop Phillip F. Straling of San Bernardino. St. Rita's Gospel Choir provided the liturgical music.

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Vatican asks archbishop to lift imprimatur

By Cindy Wooden
NC News Service

Archbishop Raymond G. Hunthausen of Seattle has removed his imprimatur from the book ***Sexual Morality,*** by Sulpician Father Philip S. Keane, at the request of the Vatican's doctrinal congregation, the archbishop announced April 24.

A statement by the Archdiocese of Seattle said the Vatican Congregation for the Doctrine of the Faith informed the archbishop that "an imprimatur is to be granted only to those works which completely agree with official Church teaching."

"I AM bound in conscience to withdraw my imprimatur from Father Keane's book because it does not meet the necessary requirements as these are presently set forth by the congregation," Archbishop Hunthausen said.

The imprimatur is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents, opinions or statements in the book.

The Vatican congregation's request was the second made public since April 16, when a similar action was announced against the book ***Christ Among Us,*** a top-

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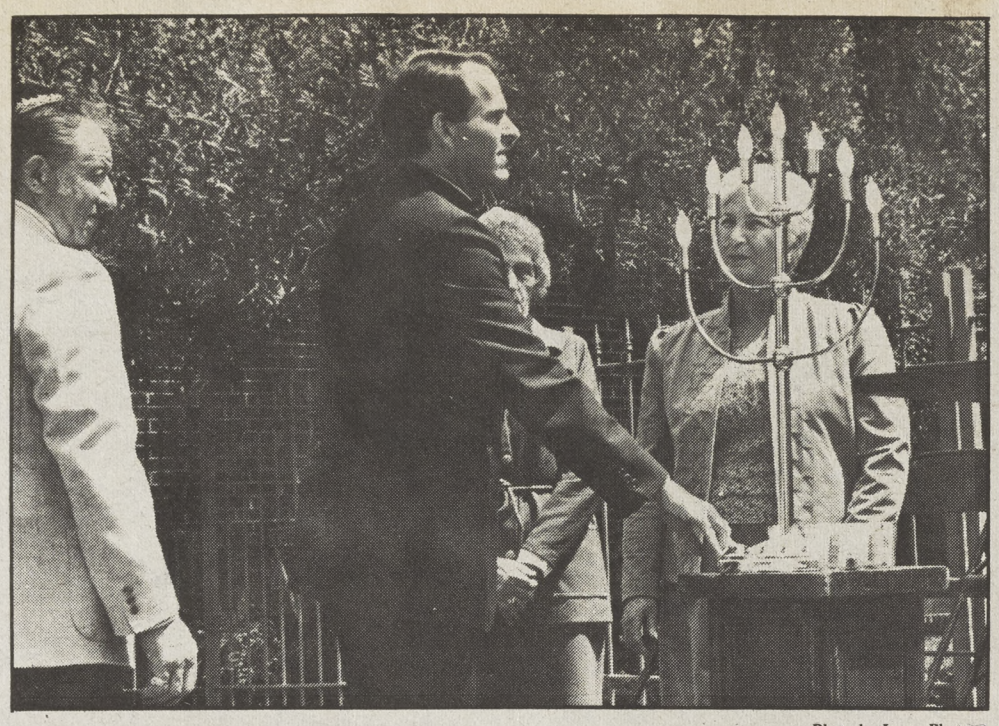


Photo by Larry Plaster

HOLOCAUST REMEMBERED — Father Richard F. Duncanson, chairman of the diocesan Ecumenical Commission, participated in a community memorial service to honor all the dead of Nazi atrocities during World War II. The service was held at the Jewish Community Center on 54th Street in San Diego April 29.

Briefs

CANDOR PROMISED — "I am for the greatest candor" in Church dealings with the press, said the new head of Vatican communications, Archbishop-elect John P. Foley. One of his jobs in his new post will be "clearing away obstacles" to help journalists "get the truth" about the Church and its message, he said recently. The 48-year-old Philadelphia priest, who has a master's degree from the Columbia School of Journalism, has been editor of the Philadelphia archdiocesan newspaper since 1970.

'JUST DISTRIBUTION' — Representatives of the world's more than one million men and women Religious appealed for a more just distribution of the world's resources in a statement from Rome. "We are convinced that peace will be created only when there is a just distribution of the earth's resources," the statement said.

"SCANDALOUS IMBALANCES" — The suffering of so many children in the world because of disease and malnutrition is "one of the great scandals of our society," said Pope John Paul II to 500 members of the UNICEF executive council. "The scandalous imbalances which exist within our society are reflected in...our children," the pope said. "While in one sector of our world children are suffering the lack of the most elementary human necessities, in other sectors children from the earliest age are being inserted into a society based on consumerism, possession and even waste."

PEACE PLEDGE — President Ronald Reagan resolved to work for peace and the eventual elimination of nuclear and chemical weapons, he said in a telegram to Catholic educators. "The latest expression of our resolve for peace," he told the National Catholic Educational Association convention, "is in our draft treaty for banning entirely the possession, production, acquisition, retention or transfer of chemical weapons."

BISHOPS NAMED — Pope John Paul II has named a new auxiliary bishop in Covington, Ky., and promoted auxiliaries in Scranton, Pa., and Jackson, Miss., to head those dioceses. Auxiliary Bishop William R. Houck of Jackson was named bishop of Jackson. Auxiliary Bishop James C. Timlin of Scranton was named bishop of Scranton. Father James Kendrick Williams, pastor of Holy Trinity Church in Louisville, Ky., was named an auxiliary bishop of Covington.

Official

Bishop Leo T. Maher

Tuesday, April 17 to May 12, Holy Sepulchre pilgrimage to the Holy Land.

Father Peter M. Escalante
Secretary

Auxiliary Bishop Gilbert E. Chavez

Thursday, May 3, 3 p.m., Calexico, El Centro Deanery meeting.

Saturday, May 5, 5:15 p.m., San Diego, The Immaculata, Mass, 25th parish anniversary.

Sunday, May 6, 10:30 a.m., San Diego, St. Joseph Cathedral, Mass for Catholic Daughters of America.

Sunday, May 6, noon, San Diego, St. Rita Church, Confirmation.

Tuesday, May 8, 5:30 p.m., San Diego, Blessed Sacrament, Confirmation.

HOLY YEAR ENDS — Pope John Paul II closed a heavy bronze door in St. Peter's Basilica on Easter Sunday, bringing to a dramatic end a special Holy Year which he had proclaimed to celebrate the 1,950th anniversary of Christ's redemption. The event capped papal Holy Week celebrations attended by record-breaking crowds.

A DAILY PRAYER

LORD JESUS, I INVITE YOU TO LIVE IN MY HEART MORE COMPLETELY. I GIVE TO YOU ALL OF MY PLANS, AND I ACCEPT YOUR PERFECT PLANS FOR MY LIFE. I WILL STRIVE TO YIELD TO YOUR WILL AND THE GUIDANCE OF YOUR HOLY SPIRIT, IN EVERY DETAIL OF MY LIFE. PLEASE CHANGE ME IN WHATEVER WAY NECESSARY, SO THAT I MAY KNOW YOU MORE PERSONALLY, LOVE YOU MORE DEEPLY, AND SERVE YOU IN EVERYTHING I DO.

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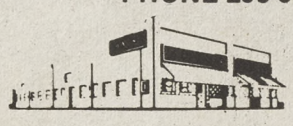
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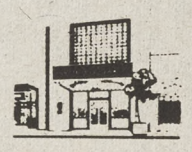
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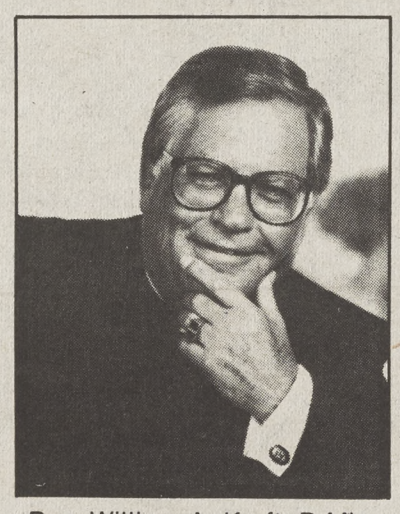




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Pope urges Jerusalem guarantees

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Pope John Paul II has urged Catholics to pray for peace in the Middle East and has reiterated his desire for international guarantees to protect Jerusalem as a city sacred to Jews, Moslems and Christians.

The papal message also supported a Middle East homeland for Palestinians and peace and security for Jews in Israel.

PRAYERS ARE needed for "a just solution to the problem of Jerusalem and of the Holy Land, and for the return of peace in the Middle East," said the pope in a Good Friday apostolic letter.

The 1,300-word letter, written in Latin, was dated April 20 and was published in ***L'Osservatore Romano,*** the Vatican newspaper, on April 19.

The pope called an agreement over the status of Jerusalem "fundamental for a just peace in the Middle East."

"I AM convinced," he said, "that to neglect to search for an adequate solution to the question of Jerusalem, so as to resign oneself to a postponement of the problem, only compromises further the hoped-for peaceful and equitable resolution of the crisis of the entire Middle East."

The pope called for international guarantees to protect the rights of all segments of Jerusalem's population.

"It is mandatory that there be found, with good will and farsightedness, a concrete and just way in which the diverse interests and aspirations are composed in an harmonious and stable form and that they be safeguarded in an adequate and efficacious manner by a special statute internationally guaranteed, so that no segment can distort the dividing line," he said.

"I DREAM of the day in which Jews, Christians and Moslems can exchange at Jerusalem the greeting of peace which Jesus gave to His disciples after His Resurrection from the dead: 'Peace be unto you,' " the pope said.

Pope John Paul said he would have liked to visit Jerusalem before the end of the Holy Year of Redemption on Easter, April 22.

"I would have desired to revive the deep emotion and immense joy experienced by my predecessor Pope Paul VI, when in 1964 he went to the Holy Land and to Jerusalem," said Pope John Paul.

JERUSALEM ought to be a symbol of peace for humanity, but "unfortunately

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Photo by Eddie Lewis

WAY OF THE CROSS — Gabriel Loza was Jesus as parishioners of St. Leo's Mission in Solana Beach reenacted the last hours of Jesus. More than 700 persons watched the procession wind its way through Eden Gardens; Eudist Father Robert Boutet, St. Leo's pastor, performed the traditional washing of the feet during Mass on Holy Thursday.

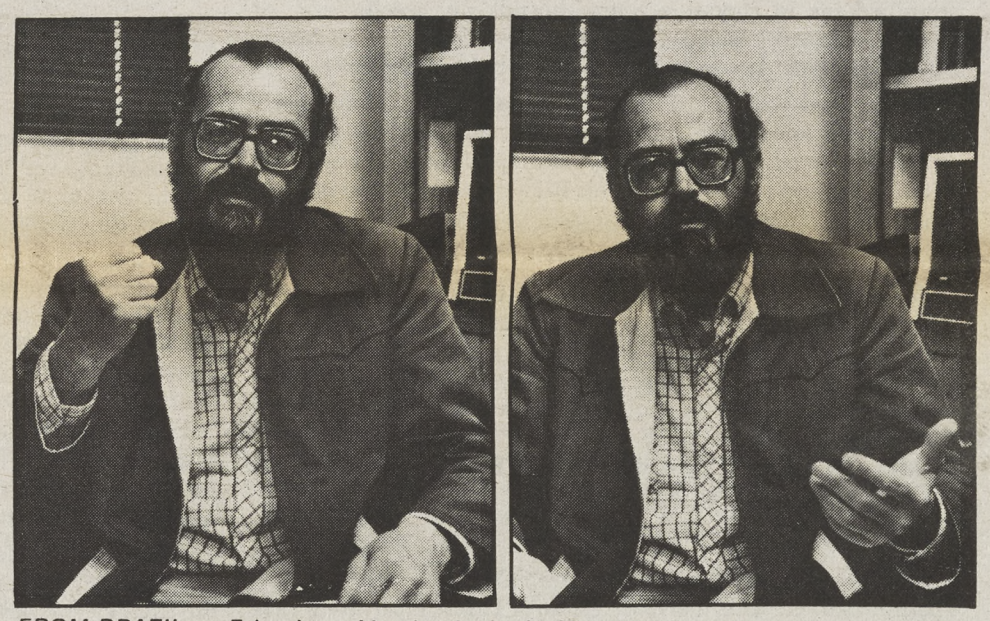
Brazilian priest is a slumdweller — by choice

By Deacon James Steinberg

"Non-violence" and "justice" aren't abstract terms for Frei (Friar) Jose Alamiro Andrade Silva. A Franciscan priest in the Diocese of Sao Paolo, Brazil, he lives in one of the city's *favelas,* along with the slum-dwellers who typify the raw poverty that afflicts much of urban Latin America.

The economic, social and political problems of modern Brazil are enormous, said Father Silva, who is spending four months touring the United States as part of an exchange residency sponsored by the Resource Center for Nonviolence in Santa Cruz, Calif. He spent two days in San Diego recently, and spoke at Our Lady of Guadalupe Church, Otay, and at Our Lady of Angels Church.

IN BRAZIL, Father Silva is on the staff of the Brazilian affiliate of Servicio Paz y Justicia, headed by 1980 Nobel Peace Prize winner Adolfo Perez Esquivel. The Church in Brazil, following the lead of outspoken bishops like Cardinal Paulo Evarista Arns of Sao Paulo and Archbishop Helder Camara of Olinda-Recife, has challenged the conscience of the country's military dictatorship and the powerful elite which controls much of Brazil's wealth, he said.



FROM BRAZIL — Friar Jose Alamiro Andrade Silva is a Franciscan priest from Sao Paolo spending four months in the United States; he was in San Diego recently.

The magnitude of Brazil's domestic problems, said Father Silva, are readily apparent: 1,000 children a day starving to death while food is exported overseas; whole families subsisting on less than $30 a month, even if work is to be had; rampant unemployment and inflation; a $90 billion foreign debt, largest in the Third World, owed chiefly to a few large U.S. banks; the country is now the sixth-largest arms exporter in the world, at the expense of its own poor; and a president picked, for the last 20 years, by the military.

Brazil's Servico Nacional Justicia e Nao-Violencia, with which Father Silva works, has programs aimed at the country's blacks, women, Indians, unions and farmers; other programs are geared toward problems of housing, disarmament and the "new society" emerging in Latin America out of civil war and revolution in countries like El Salvador and Nicaragua, he said.

THE CHURCH in Latin America, said Father Silva, in exercising the "option for the poor" envisioned by its bishops at Puebla, is widely misunderstood by the rich and the conservative at home, as well as the media abroad.

"When the pope came to Brazil he embraced publicly Msgr. Helder Camara, openly and very affectionately," said the priest. "When we fight for liberation we are fighting for the liberation of the *whole* person, body *and*

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Happy to be Catholic: Mark Guido

By Susan Nowak

UNIVERSITY CITY — The evolutionary process of Mark Guido's faith has included "many different conversion processes." One of the first came when he was about eight years old and contemplating the creation-evolution debate.

"It just didn't make sense to have something develop out of nowhere," he said. Guido, who studied biological chemistry and cell biology at the University of California, San Diego, believes God created the world. His studies "affirmed" that belief, he said.

GUIDO KNEW the answers professors expected for a good grade and he gave them on tests. While his professors taught him that a species dies out because it cannot survive, he could explain it for test purposes. But in his heart he believed God has a reason for letting something die out.

HE ALSO cannot accept the random chance theory as being valid. "I think there has to be something in control," he said.

The 25-year-old native of Orange County was raised in a Roman Catholic family. He spent six years in parochial elementary school.

Guido moved to San Diego for college study. Now he works for a San Marcos bio-tech firm and is a parishioner of Our Mother of Confidence. He sponsors a catechumen in RCIA.

HE HELPED the youth group leader at the parish when the group was starting, but now he devotes time to the young adult group. "I knew there was a need...a need that hasn't been tended to in the past."

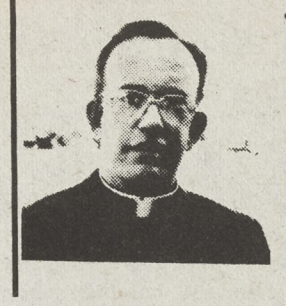
The young adult group gives him a chance to share his spiritual life with others. The fellowship "keeps reminding me to turn to God."

For about one year Guido was active with "Agape," the young adult group at

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Mark Guido
'It didn't make sense'



Viewpoint

By Father Louis Copestake

Twelve years

I always consider myself fortunate to have been ordained a priest just after Easter. The season of hope and surprise was a fitting liturgical setting for my start in the priesthood twelve years ago this April 29.

A dozen years. Still, the priesthood remains full of surprises and hopes for me. I have enjoyed these twelve years and have never regretted the path I chose. My strongest sentiment at present is gratitude. There are so many people who have assisted in the on-going process of my formation, and they themselves are standing on the shoulders of those who preceded them.

The greatest blessing has been to share in people's lives at significant moments. Sacramental encounters put me in touch with a human process that has continued for 2000 years and is nevertheless ever unique and new. To participate in the struggle of the community to die and rise again is indeed a privilege.

I became interested in being a priest because the priests I knew in my childhood always seemed happy and friendly. Their "job" was to be out and among the people, helping where possible. That strongly appealed to the little boy who admired them.

Looking back over the years, the happiness I have experienced far outweighs any negative feelings. I take this opportunity to thank the Church in a public forum, for all that I have received as a Roman Catholic priest.

The Yardstick

When I was in graduate school three years ago, my schedule permitted me to choose a course outside my specific area of study. I selected "Social Thought of the Church" with Msgr. George Higgins. It was to be an unforgettable experience.

Again and again, I was impressed by Monsignor's encyclopedic knowledge, vast experience, and intuitive grasp of issues. Notwithstanding his many accomplishments, he was still self-effacing and courteous with his students and listened intently to our every comment.

For many years now, Monsignor has written a column titled "The Yardstick." Syndicated by National Catholic News, this column appears in many Catholic papers in the United States. Beginning with the next issue of the ***Southern Cross,*** we will offer you the chance to become acquainted with this remarkable priest. Since we have only a 12-page paper at this time, I will occasionally replace "Viewpoint" with "The Yardstick." I think you will profit from the exchange.

An internationally respected authority on labor, Msgr. Higgins worked with the U.S. Catholic Conference from 1944 until his recent "retirement." He continues to be an adjunct lecturer at the Catholic University of America. During his career, he has served as the bishops' authority and resource person on matters of social justice. He has also served in the role of liaison with the world of organized labor, interpreting the social teachings of the Church to Catholic and non-Catholic alike.

Throughout his ministry, Monsignor has conducted his crusade against injustice within the framework of the Church. He is not a militant departing from doctrine, but neither is he fearful of challenging outmoded concepts lacking in theological support.

It is an honor to be able to feature Msgr. George Higgins in our paper.

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Assistant Editor ..... Deacon James Steinberg
Production Manager ..... Edith Dlouhy
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Photography ..... Larry Plaster
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Washington Letter

By Liz Armstrong

Already in trouble with many pro-life groups because of a perceived link to abortion, the proposed Equal Rights Amendment is also raising red flags on other issues in the eyes of some Catholics and evangelical Christians.

After a lengthy debate among Catholic groups and individuals — some of whom have opposed it while others, including some bishops, have backed it — the ERA now is the object of more in-depth scrutiny by a new ad hoc committee of the National Conference of Catholic Bishops.

The NCCB has never taken a position on the ERA itself.

In 1978, though, what was considered a pro-ERA statement by the Bishops' Ad Hoc Committee on Women in Church and Society was squelched by the bishops' Administrative Committee, the same panel that decided this year to set up the ad hoc ERA committee.

The NCCB also warned in April that unless anti-abortion language is added to amend the amendment so that ERA is not construed to mean the right to abortion, "the conference will have no alternative but to oppose ERA because of the serious moral problems this will present."

An anti-abortion rider, drafted by Rep. F. James Sensenbrenner R-Wis., is backed by the bishops.

For a long time, proponents of the ERA, including members of the hierarchy, disputed an automatic link between the ERA and abortion rights.

But the debate is changing, following a recent Pennsylvania court decision in which the judge invoked that state's ERA as grounds for rejecting laws against state-funded abortions.

The key portion of the ERA reads: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Sensenbrenner's measure would add the statement, "Nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

However, some Catholic officials indicate that even if the Sensenbrenner amendment is attached to the ERA, serious problems may remain.

According to Msgr. Daniel F. Hoye, NCCB general secretary, questions about the ERA extend beyond abortion to issues of education and charitable organizations as well. "There's increasing concern that we're into very murky waters," he said.

Archbishop John L. May of St. Louis, NCCB vice president, named to head the ad hoc committee, concurred that while abortion is the major ERA-related concern, it is not the only worry.

If the ERA is part of the Constitution, questions could be raised about all-boys' or all-girls' schools, he said. A related issue is whether such schools' tax exemptions could ever be withdrawn on the grounds of violating the ERA, he added.

Even "the question of a seminary that did not enroll and train women for the ministry" could arise, he suggested.

There is precedent, if narrow, for disallowing tax exemptions to schools on the grounds they discriminate.

Catholics are not alone in their concerns about the ERA.

The National Association of Evangelicals, in its 1984 convention, opposed the ERA because of the abortion issue, the possibility women could be drafted, and the fear of loss of tax exemptions for schools which believe in separate male and female roles in ministry.

Given the continuing debate about what ERA would or would not do, the as-yet-unsuccessful amendment is not likely to find the road ahead any easier.

The Pope Speaks



'Modern martyrs'

VATICAN CITY — People who live under totalitarian governments restricting religious freedom are "the martyrs of modern times," said Pope John Paul II during his general audience in St. Peter's Square April 25.

The pope called on all baptized persons to witness to the Resurrection of Jesus by word and action.

"This is the hour in which many of our brothers in faith pay a dear price for their witness," he said.

"They are the martyrs of modern times," the pope added.

They are "victims of totalitarian systems" as regards "the most elementary freedom in expressing openly their religious faith," he said.

"With their courage, they constitute a warning and an example in their many sacrifices and deprivations," said the pope.

About 40,000 persons under a sunny sky heard the pope stress the meaning of Easter.

"Every member of the church has a share in this mission of bearing witness to the risen Lord," the pope said. "By reason of our baptism, we are called to become a 'living Gospel,' to proclaim in both word and deed that Jesus died and rose again, and that he now lives as the Redeemer of the world."

After his homily, the pope made an appeal for the victims of kidnapping, especially Emanuela Orlandi, the teen-age daughter of a Vatican employee who disappeared June 22, 1983, and Bruno Adami, the 31-year-old son of an Italian landowner who was kidnapped from the garden of his home Jan. 10, 1984.

"I think now of all kidnapped persons," the pope added, "begging their kidnappers to have pity because of such inhuman suffering."

He asked the kidnappers to listen to the voice of conscience and to realize that a day will come when they will have to answer to God for their action.

Insights

By Father Richard F. Duncanson



The Holocaust remembered

Each year since 1979, the Jewish and Christian communities in the United States have had ceremonies commemorating the millions of men and women murdered in Nazi death camps. The local observance of the Days of Remembrance of the Holocaust began Sunday morning with a *Yom Hashoah* service at the Jewish Community Center. It remembers *all* the victims of the Holocaust — Jewish and Christian alike — truly an interreligious and ecumenical event.

Coming so soon after the Jewish and Christian communities have celebrated Passover and Easter, these days of Remembrance can remind us of the common roots shared by Christians and Jews. Christianity springs, both in its belief and practices, from the rich soil of the Jewish faith. The God of Abraham and Isaac and Moses — whose saving deeds are proclaimed by the Jewish celebration of Passover — is one and the same as the God identified in the Gospels as Father, Son and Spirit — whose saving deeds are proclaimed by the Christian celebration of Easter.

Eugene J. Fisher, executive secretary of the United States Bishops' Secretariat for Catholic-Jewish Relations, explains: "Christians join the Jewish community in remembering the victims of Hitler's genocidal mania...(as) a means of proclaiming publicly that we still stand with those forces today which work toward the elimination of the causes of such monstrous events."

Yom Hashoah provides a timely invitation for the Jewish and Christian communities to enhance their mutual respect and to deepen their appreciation of the faith they share in a saving God. Such respect and appreciation is essential if Christians are to understand fully the origins of their faith.

Our Christian Way of Life

By Enid Lanyon

The way it is for us

Some time ago an aquaintance offered me his manuscript of spiritual insights and personal revelations garnered through prayer for critique. I was touched at the time by his obvious nervousness. It was not hard to understand the tension between his felt need to communicate what he had learned and his reluctance to expose so intimate and vulnerable a part of himself to detached scrutiny.

As I read the manuscript I found myself drawn to him in compassion and a kind of gentleness that was close to tenderness. It was not that what he had to say was in any way earthshaking, or even novel, but that it was expressed with honesty and a disarming earnestness. This, I think, is true of most of the insights and personal revelations we receive through prayer and meditation. We are unique persons and our relationships with God are equally unique. But not so unique that what we experience in those relationships has not been experienced before by someone else and probably by many people over the course of the years. What is unique is the way in which we express these in a personal reference.

I RECALL having come to a determination on the question of evil in the world after a great deal of cogitation and prayerful contemplation, only to find that St. Augustine had said the same thing centuries ago — but differently. Naturally I prefer my own definition because it is my own and so speaks more particularly to me. I'm sure St. Augustine understands. In any case, it is quite likely that he, too, discovered that someone had said it before him.

The most moving and precious thing about spiritual experiences and the effort to express them is not that they are necessarily so profound — although any communication with God must by His nature be profound — but the humbling, quiescent effect they have on those who receive them. It is as though we stumble into the divine presence ill-equipped to integrate or translate what we find there and are left with something we grasp and yet do not grasp, know and yet do not know, understand and yet do not understand.

It is this vulnerability and the awareness of the passing touch of God's hand that seems to call out gentle feelings of love and reverence from the one in whom the faltering pilgrim confides. There is an urge to reach out and touch, perhaps to embrace, and I do not think this is inappropriate. When we communicate with each other, whether verbally or in the written word, about the way we are with God and He with us, or what He has taught us in the living out of our lives and moments of prayer, we come together as brothers and sisters united in the Father's love. We may be almost strangers socially, but we are spiritual siblings.

WE NEED to be gentle with one another and allow space for mistakes and misconceptions. It is not easy always to hear clearly what God is saying through the chaos of our minds and emotions. Usually there is a gradual unfolding of perception rather than a blinding moment of knowledge. There are, of course, blinding moments — times when lightning does indeed strike — and they are more common than we imagine, but generally we need to let time reinforce our convictions and meditation clarify them.

There is, I think, no relationship as completely satisfying as the spiritual union of two or more people united in their concept of and commitment to God. When it is an honest seeking out of God's word for us there is little room for the rivalry and jealousies that mar other relationships, nor the self-serving manipulations of one another that sometimes pass as love. When we are truly focusing on God, all else falls softly into place.

No one shares moments of deep spiritual experience without a degree of trepidation. Will we be considered holier-than-thou? Neurotic? Plain foolish? Self-deluding? Will people laugh behind our backs or speak scornfully? Is the sharing worth the personal risk? One needs to come to quite a level of personal abandonment to be able to reveal one's innermost depths without some fear of misunderstanding. And so, when we are privileged by such a confidence, we need to treat it reverently. We cannot be quite sure what we are hearing. We need to be very tentative in judgment — or better still, to eschew judgment altogether. God does not need our protection and will deal with misinterpretation in His own way and time.

TO BE TRUSTED enough to receive such confidences, to be allowed to see a person in his or her vulnerability, is a matter for thankfulness and love and tenderness. We owe it to God to let His word evolve in others with the same personal gradualness that it evolves in us, and we owe it to our spiritual siblings to love them as it does.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Catholic literacy

For a society to be literate it must have a fund of shared information — that is, a background of awareness of things we believe we should know. For example, it could be books we think people should have read, subjects of which basic knowledge is required, or a list of words that high school graduates ought to know. We don't have these.

Some Catholic leaders have expressed similar complaints about Catholic students who attended religious education classes, or Catholic grade and high schools. The claim has been made (by this author too) that there has been a decline of Catholic literacy. Teachers should not be insulted by that remark; they were following texts put out by approved sources and developing themes expounded by the leading opinion-makers on religious education.

BUT PONDER this question: What things should a Catholic, age 18, know as a matter of religious background to be called a Catholic? A teacher's response may be: Wait, we don't try to teach them facts or dates or information. We teach them values, behavior. "New" Catholics have a better "perception" of what their faith demands than we did.

Yet at one time a knowledge of a few important heroes and heroines of the faith could be expected. Do most Catholics of high school age know anything about Augustine, Jerome, Teresa, Catherine of Siena, Thomas Aquinas, or similar personages? The young may vaguely know something about Scripture, but knowledge of distinctions between the Old and New Testament, the differences between the Four Gospels, general background of the Old Testament history, or the *Acts* is most uncommon.

Forget "transubstantiation" — even in the old days only Catholic college graduates knew that. What about Divine Providence? What about grace? How about the conditions for grave sin to occur? Our Pope said recently that the *examination of conscience* is a most necessary step for confession; do students understand what that means? How many know basic prayers? Do they know the Act of Contrition, or the Act of Perfect Contrition? Are they aware of what it's supposed to do or why it is necessary?

IS THERE a fundamental Catholic word list, a hundred or so words that the average Catholic should know? Reduce the number, chances are even these would be unknown. Just Catholic feasts — recently a freshman in a Catholic college, asked about the meaning of the Assumption said, "It means that the Church *assumes* that Mary is the Mother of God."

It comes down to this: there is no consensus in the Catholic Church in America of what should constitute Catholic literacy. Literacy doesn't mean something academic, educational. It's rather that general background of information that a Catholic should have in order to explain his faith and discuss it.

A competent, professional study of the Catholic teaching methods of the last 20 years, and a technique of professional testing of those who were "schooled" in these methods, might be useful now. Not only do we have to bring present religion class students to some *basic* understandings of faith, we should reclaim many who were passed along and never really learned what it is to be "Catholic."

The Sacred Liturgy

By Father Charles E. Miller, C.M.

Liturgy: Big word with big meaning

Liturgy is a big word, intended to include the chief activities of the Church at prayer. I have noticed, however, that some people these days tend to use the term in a restricted sense, referring only to the Mass, the celebration of the Eucharist. Actually the liturgy includes the celebration of the other six sacraments and the daily praying of the Liturgy of the Hours.

Virtually every Catholic can name the seven sacraments. The Liturgy of the Hours may be a little obscure to some. It is basically what was once called the Breviary or Divine Office. Before Vatican II many looked upon it as a prayer which priests had to say every day. Parochial school children of that era often caught sight of the priest in his cassock walking up and down at a far end of the yard with his black book in hand and saying his office.

THE LITURGY of the Hours is a collection of prayers, chiefly the psalms and other inspired prayers and readings from sacred scripture. The Church intends it to be the prayer book of all Catholics. Clergy and Religious have no exclusive claim to this book. It is called "Liturgy of the Hours" because its purpose is to sanctify different hours of the day.

Did you name the sacraments above? They are baptism, confirmation, Eucharist, marriage, penance, anointing of the sick (we used to call it "extreme unction"), and holy orders. When we realize that the sacraments are part of the liturgy, we ought to recognize several important facts about them. The first is that the sacraments are not private devotions. The very word "liturgy" indicates something public, something of concern for all people.

Liturgy is never the domain of a limited number, as private devotions may be. A group of married couples might get together to pray the rosary and reflect on the meaning of the mysteries for their families. For this purpose they might also limit the group and exclude anyone who is not married. Such is permitted. But liturgy must always remain open. If you are having your baby baptized, you may invite only a select few to the party but if someone you do not know shows up for the baptism itself, you should not stare at that person as if to say, "Who invited you?"

SOMETIMES ADMISSION to a wedding or an ordination may be by invitation only because of a lack of space, but any wish to be exclusive must be rejected. Monks and nuns live within a cloister into which unauthorized persons may not enter, but they may not exclude fellow Catholics from the celebration of liturgy in their chapel.

A second fact to keep in mind about the sacraments as liturgical is that besides being for the people, they also express something about the Church, the community, the people of God. The sacraments, indeed all parts of liturgy, are a prayerful expression of faith. Thirdly and most profoundly the sacraments as liturgy are worship of God. They acknowledge a truth about God, each one in its own way, and they give praise and thanks to God for who He is as manifested in the sacrament.



Photo by Larry Plaster

SCOUTING CONVENTION — Chief Scout Executive J.L. Tarr (Left) confers with Bishop Joseph Carroll during last week's 28th biennial conference of the National Committee on Catholic Scouting. Father Carroll hosted the event, which drew more than 300 participants, including six bishops.

Fr. Carroll hosts national scout meeting

Continued from page 1

FATHER JOSEPH Carroll of San Diego was installed as associate national chaplain for Scouting during the general session, held at the Hilton Hotel.

A 34-year veteran of professional scouting and a leading figure in youth ministry was honored April 26 with the Pro Ecclesia et Pontifice cross. Bishop Kenny made the presentation on behalf of Pope John Paul II to Josef P. Kessler.

"Joe Kessler has been one of the leading figures in the development of the youth ministry movement in the United States over the past 15 years. He is a man of vision whose contributions have impacted millions of Catholic youth," John Farnsworth, United States Catholic Conference representative for youth ministry, said.

"THE PRO Ecclesia et Pontifice award is a high papal honor given to persons who performed outstanding service to the Church and to the nation," William Ryan, another USCC spokesman said.

Workshops were held each day of the conference. "Scouting for the Handicapped," "Hispanic Awareness," and "Helping Youth Explore Vocational Opportunities" were a few of the offerings available.

THE SCOUTING program has been used by the Roman Catholic Church since the early days of the Boy Scouts of America. The Catholic leaders at the conference sought to explore means of improving their youth ministry through Scouting. The national committee that met serves as liaison between BSA and the Church.

As of Dec. 31, 1983, some 317,000 boys and young adults were active in 11,000 Cub Scout packs, Boy Scout troops and Explorer posts under Catholic auspices.

Brazilian priest: By choice...

Continued from page 3

soul. Many times we are accused of being Communists, but when you go to the basic communities you will meet very poor people, with the aid of a priest or Sister, reading the Bible, not ***Das Kapital.*** Our God is Jesus, not Karl Marx."

"Another accusation is that we are doing politics, not religion. The problem is what *kind* of politics we are doing. Conservatives are also doing politics in the Church, but a different kind: they are blessing the arms, they are blessing the injustices of the system, the politics of do-nothing when the children are dying of starvation."

"THEY SUPPORT the government with silence or with words many times favorable to the government," Father Silva continued. "We don't separate politics and religion. Jesus was killed because He was dangerous to the powers of His time. We think that we must love; we must love with the heart surely, but also with the mind and with the hands. Love is a collective involving more than just two persons, and politics is to do the good to all, not only to the few."

In a country where perhaps five percent of the population owns more than 80 percent of the wealth, most workers must struggle for up to 18 hours a day "just to survive, not to live. They work more to eat less," said the priest.

"I'm not an economist. I'm a simple Christian trying to be a follower of Francis of Assisi."

PEACE AND justice are inseparable, said Father Silva. "Peace is the fruit of justice. It is impossible to have peace with injustice in the world. Our Latin American people don't have food, schools or work — they live in poverty without freedom," he said.

"We are told the Communists have the other things, but they have no freedom...For us the problem is not to change the domination, but to struggle to be free of *all* dominations."

OCEANSIDE — Diocesan representatives for the charismatic renewal movement will meet May 7-11 at Mission San Luis Rey to study and discuss "The Theology of the Charisms." The representatives, known as "liaisons," will come from about 80 U.S. dioceses, said Franciscan Father Ralph Weishaar, San Diego diocesan director of charismatic renewal. The group has met for the last six years, and this is the first time it has assembled in the San Diego diocese.

Michael G. Kielty

M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

Diplomate of the American Board of Obstetrics and Gynaecology

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

MITCHELL, King William. Husband of Louisa Mitchell; father of King J. and Louis Mitchell; brother of Zola McFarlane; 11 grandchildren; 13 great-grandchildren. Funeral Mass: April 19 at St. Anne's Church.

Goodbody Mortuary

PASZKOWSKI, Stella V. Mother of James J. Parker. Funeral Mass: April 23 at Blessed Sacrament Church.

Goodbody Mortuary

SCHEID, Francis B. Husband of Anna A. Scheid; father of Donald, Richard, Larry, David, Paul and Annette Scheid, Clara Loney; brother of Mary M. Petesch; 10 grandchildren. Funeral Mass: April 25 at Holy Spirit Church.

Goodbody Mortuary

TAYLOR, "Matt" Milton A. Husband of Ruth E. Taylor; father of Dorothy Reed; four grandchildren; two great-grandchildren. Funeral Mass: April 27 at Goodbody Blvd. Chapel.

Goodbody Mortuary

MURPHY, Lt. Cmdr. Thomas H. (USN Ret.) Father of Ruth Guichard and Ruby Houser; three grandchildren; five great-grandchildren. Funeral Mass: April 27 at St. Joseph's Church.

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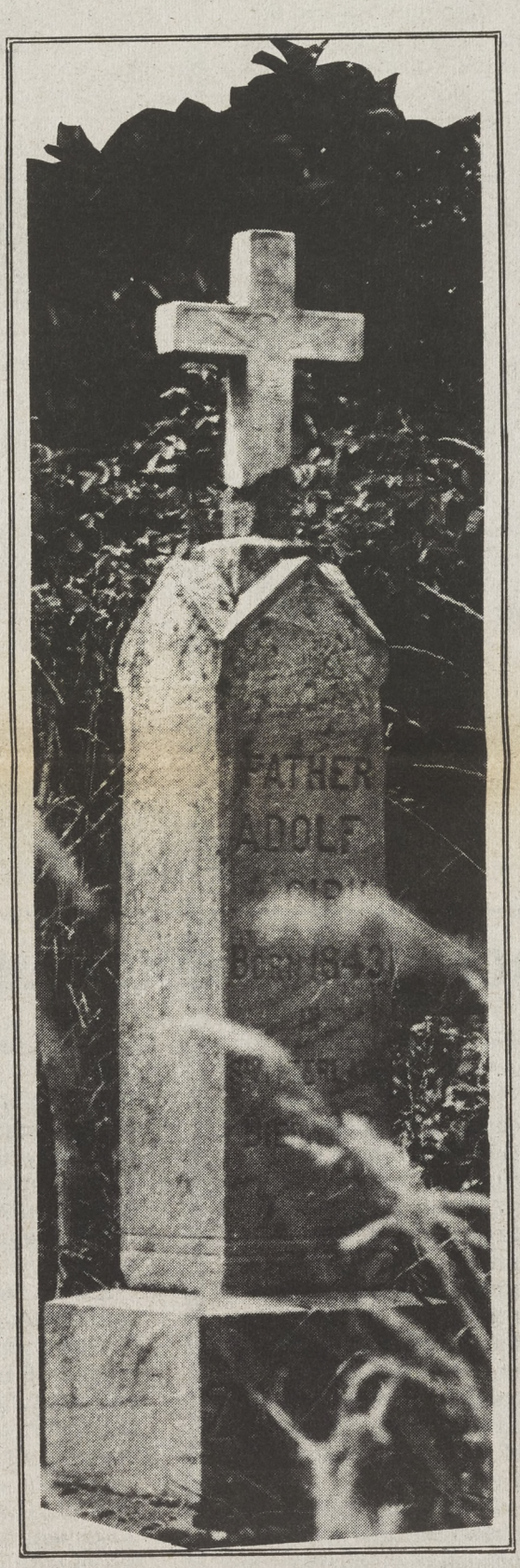
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□ Faith Today

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Death in the family



By Patricia Davis
NC News Service

The phone was ringing with special insistency as I walked into the parish office one Monday morning in early March.

"I'll bet that's Mrs. Johnson," I thought as I hurried to the desk. "Who else would call at this hour?"

Now in her 80s, Mrs. Johnson was a lifelong parishioner. She knew everybody in the parish and made everyone's business her own. But staff and parishioners alike respected her and her care for the community.

That morning Mrs. Johnson's message was typically direct and particularly urgent: "Pat, I want you to visit some friends of mine because Lewis is dying. What time can you pick me up?"

A few hours later, as the two of us drove to a modest suburb, Mrs. Johnson filled in some details about the family. I'll call them the Hanks family here.

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She had known the family for a long time and was an unofficial grandmother to them — as she was to many others. Somehow, years before, she had persuaded Margaret Hanks and the three children to be baptized; but they had remained uncatechized and rarely went to church.

Several weeks ago when Lewis was diagnosed as having terminal cancer, he too had been baptized. Now it was my job to prepare the family for his death.

My education and experience in nursing and theology were supplemented by intense silent prayer during the final few minutes of our drive.

Margaret Hanks' tearful, warm welcome eased my nervousness, and I soon found myself sitting at the edge of Lewis' bed, listening as he and Margaret told their story.

Lewis was thin and looked tired, but he did not really seem sick. And, he said, except for a growing fatigue, he felt fine.

Margaret picked up the conversation's thread. One morning in February Lewis was — uncharacteristically — too tired to go to work. When Margaret returned from her own job and found Lewis in bed, she insisted that he visit the emergency room of a nearby hospital. Several days of tests followed, and then the diagnosis: inoperable lung cancer.

Lewis was told he probably had about three months to live.

Our first conversation marked the beginning of a long and special friendship. I spent many more hours perched at the corner of Lewis' bed learning to know and love the Hanks family.

Margaret and Lewis told me about their near divorce several years earlier, for example. They had fought to save a marriage which I now saw growing stronger with each passing, precious day.

I watched as the oldest child, a son on the verge of manhood, watched his father die. I saw the young man balance a desire for independence with new and heavy burdens.

I prayed with Lewis and his family. We remembered Jesus' promise of life in abundance and clung to that hope in the face of death.

I sat with Margaret at her kitchen table and talked for hours about arrangements for Lewis' death and beyond. No one in her family could bear to discuss funeral plans or what it would be like to be a widow at 40. But Margaret needed to look ahead to those realities.

A priest came to the Hanks' home to celebrate the sacrament of the anointing of the sick, and not long afterward Lewis was moved to a hospice.

Relieved of the physical burden of his care, some of Margaret's strength returned. Counseling was available for all in the family. At the hospice, Margaret and the children were able to be with their husband and father at any hour in a home-like setting, where staff, volunteers and the families of other patients offered constant support.

Lewis' pain was well-controlled. He remained alert, but the need for words decreased. Sometimes I just sat beside him, holding his hand.

He had already lived twice as long as expected when he returned to his home in September. And he would live two months longer.

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Margaret's call came on a Friday evening. "He stepped over," she said. Several times that day Lewis had asked her if she were all right. Then, while Margaret and the children were sitting on his bed, talking and watching television, Lewis squeezed Margaret's hand and died.

Preparing for Lewis' funeral I felt sorrow, relief and genuine gratitude. It would not be hard to speak of the seed which dies in order to bring forth life, and to celebrate with joy.

In the courage and faith of these friends, I had already witnessed resurrection.

(Ms. Davis is a nurse, theologian and freelance writer in the Washington, D.C. area.)

When death approaches, the dying person is not the only one who needs to prepare, writes Patricia Davis. Through times of sickness and death, life goes on for the family of the person about to die. They need the faith and courage to face death, and the continuation of life.

Mourning the lost springtime

By Dolores Leckey
NC News Service

I was 4 when Aunt Jenny died. It is my earliest memory of death.

My father and his large family of brothers and sisters were all terribly saddened by the unexpected loss of their sister at the age of 42.

But what I saw as a small child was simply another family gathering, even a celebration in my grandparents' house. There were, however, some noticeable differences from other celebrations. People were eating and drinking and singing Irish songs, as my family always did at parties. But this time they were crying too.

In the living room was beautiful Aunt Jenny, surrounded by flowers and wearing a pretty dress with a white lace collar. I have never forgotten how cold and still she looked, like a stone worn smooth.

While that memory continued to live with me, I think that during childhood and early adolescence I didn't allow myself to think about death, my own or anyone else's.

Later, youth and the steady flame of hope continued to pull me toward my own life tasks. Marriage and children and work and community became the focus of my thoughts and prayer. Death seemed far away.

Then one day, a spring day filled with dogwood and azaleas and the almost heartbreaking newness which spring signals, it came to me: I wouldn't always be here for springtime. I recall crying out to God, "I cannot bear never to see or smell another springtime!"

For the first time, my own death registered as a distinct possibility. For some time afterward, the change of seasons regularly drew forth tears. I, like others, was grateful for the works of Dr. Elizabeth Kubler-Ross.

Her interviews with people who had been declared clinically dead and who "had come back to life" suggested a peaceful transition from this life to the next. Patients spoke to her about an embracing light and about the presence of an absolute love.

"Well," I thought to myself, "perhaps the light contains all the springtimes there are."

"The Dialogue," a book by St. Catherine of Genoa, a 15th century lay woman and mystic, provides depth to contemporary investigations into the afterlife. In the book, St. Catherine, a married lay woman, described purgatory as a fundamentally happy state because the soul is becoming less ego-centered and steadily more God-centered: It is still growing.

There would be pain, she felt, but it would be the pain of growth, and thus accompanied by joy.

I too think the joys and the struggles of earthly life are not lost. I think that in some sense we take them along to the next stage of existence.

And I no longer mourn my lost springtimes. I think they will be there for me and for others, brighter and more fragrant than the present reality.

Now I am more conscious that each day of my life brings me closer to that moment of knowing. The issue is how to live out the measure of the days. Each day is a gift; each day offers opportunities to work honestly, to love concretely, to pray always.

If it is true that we die as we live, then perhaps daily efforts at conscious living will eventually lead us to the attitude described in Annie Dillard's "Pilgrimage at Tinker Creek." She says that at the end of life she hopes to be able to say to God, "Thank you for the great gift of life" rather than, "Please, not yet."

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)



Facing the executioner: Paul's letter from pr

By Father John J. Castelot
NC News Service

St. Paul's fate was hanging in the balance when he wrote to the Philippians from prison in Ephesus. Would he be released unharmed? Or would he be executed?

An ordinary person, faced with these alternatives, might be expected to ask prayers for his freedom. But Paul was no ordinary person. His reaction to the dilemma was a magnificent statement of the Christian attitude toward death.

"I have full confidence that now as always Christ will be exalted through me, whether I live or die. For to me 'life' means Christ. Hence dying is so much gain. If, on the one hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer."

Paul goes on to say: "I am strongly attracted to both: I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I stay alive for your sakes."

It is not that dying was a pleasant prospect for Paul. It was evil, the ultimate evil humans face.

As Paul wrote in another letter, speaking of the ultimate victory of God over all evil: "Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death" (I Corinthians 15:25-26).

Speaking of the same ultimate triumph, the author of the New Testament book of Revelation wrote with typical imagery: "Then death and the nether world were hurled into the pool of fire, which is the second death...God shall wipe away every tear from their eyes, and there shall be no more mourning, crying out or pain, for the former world has passed away" (Revelation 20:14; 21:4).

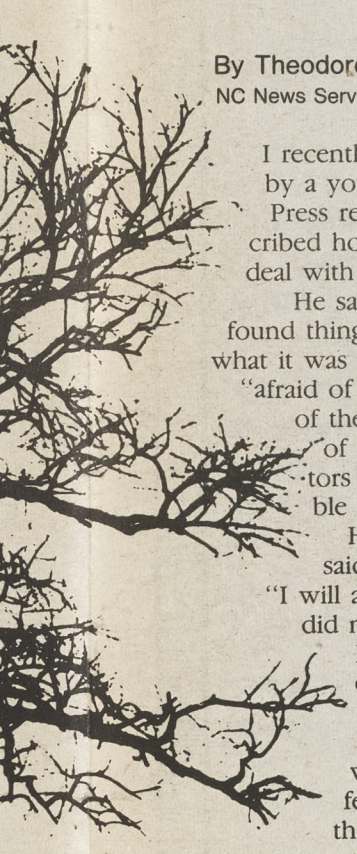
Christians do not whistle in the dark, pretending that death is a fun thing to be taken lightly or laughed off. The prospect of dying is as terrifying for the Christian as for anyone else. But there is one big difference, an all-important one. For the Christian, death has meaning. Death is not the absurd final curtain rung down on an absurd play.

So, when Paul wrote to the Thessalonians, who were upset over the deaths of their loved ones, he had this to say: "We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief like those who have no hope."

Paul does not object to their grief. For grief is inevitable if one has a spark of humanity.

And grief is emotionally healthy in the bargain. Pent-up sorrow can be a time bomb. But Paul doesn't want Christians to

Learning to live with death



By Theodore Hengesbach
NC News Service

I recently read an article by a young Detroit Free Press reporter who described how he learned to deal with terminal cancer.

He said the most profound thing he learned was what it was like to be afraid: "afraid of the clock, afraid of the calendar, afraid of the day the doctors finally find trouble in a new place."

However, he also said the feeling that "I will always be afraid" did not paralyze him. Instead it spawned in him "a last stand kind of strength." Living with the constant fear of death gave the young reporter a new awareness of life and a "heightened trust" in such fundamentals as his family and friends. With their support, he said, "the future seemed manageable" after all.

The young man no longer could simply take life as it comes; instead, he began to appreciate the little things of life in a heightened way. His fear of death gave him the ability to live life instead of simply letting life happen to him.

But not everyone reacts just the way this young reporter did.

Ronald Parent was the 45-year-old editor of Notre Dame University's alumni magazine when his illness was diagnosed as terminal in early July 1982. With stunning swiftness he died in August.

Parent seemed to have everything to live for. He had a close marriage for 23 years. He had seen his three children graduate from high school and go on to college. He had received professional recognition and awards for his journalistic accomplishments.

Yet, asked during his final weeks about his feelings on death, Parent replied: "I don't fear death at all...I've raised my family and have gone about as far as I can in my profession. I've lived a full life. I have no regrets."

His apparent calm in the face of death, it seems safe to say, didn't happen by chance. His "full life," as he called it, his life "with no regrets," surely couldn't have resulted from an attitude of "whatever will be will be." But, having lived life as responsibly as he knew how, Parent could accept death without fear.

For the newspaper reporter and the magazine editor, the reality of death led to a new appreciation for life itself. It caused each to reflect on what is really important and what responsibility one might have over life.

For the reporter, it led to a renewed commitment to living the events of every day in a fuller, more appreciative manner. For the editor, it led to a re-evaluation of his life and to the realization that his life had been satisfying and full.

Dr. Elizabeth Kubler-Ross, who has worked extensively with the dying, has documented how the acceptance of one's impending death usually comes only after a struggle. She says most people go through several stages in coming to terms with death.

Nevertheless, the famous physician thinks it is possible for people to accept death and to turn that acceptance into a more joyous life.

So, knowing that death is in my future can wake me up. It can alert me to the need to live with purpose, to be sensitive to the potentially glorious events that occur in each person's daily existence.

Lived that way, life can be managed, and life can be full, in the face of death.

(Hengesbach teaches at Indiana University, South Bend.)

om prison

grieve like people "who have no hope."

Grief lightened by hope can be cleansing; hopeless grief is overwhelming, crushing.

What makes it possible for Christians to hope is their belief in the resurrection of Jesus, which Paul observes is the pledge and model of our own resurrection. Jesus' resurrection was not an isolated event, Paul says. Instead, Jesus "will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body" (Philippians 3:21).

No wonder Paul can cry out triumphantly, almost defiantly: "O death, where is your victory? O death, where is your sting?...Thanks be to God who has given us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

Day after day for two years, Carlos Stark watched as the woman visited the grave of her 22-year-old son. A medical student with a shining future, the youth was electrocuted when he accidently touched a live wire, explained Stark, vice president of Flageler Memorial Park in Miami, Fla.

Concerned about the woman, a nurse, Stark finally asked her if she knew anything about Compassionate Friends, a support group for bereaved parents. But "she wasn't ready then," Stark said.

Somewhat later, Stark encountered another grieving couple: the parents of a 25-year-old man, who shot and killed himself with his father's gun. As often happens in such cases, Stark said, the youth's father blamed himself for the death.

Distressed at the elderly parents' grief, Stark suggested to the first woman, the nurse, that she was in a unique position to help them, especially since she could speak to them in their native Spanish.

Stark explained that when one bereaved parent tells another, "I understand what you are going through," it is credible. Group support "can change lives," Stark thinks. People begin to realize "they are in a tunnel but that eventually they will come out of it," as they see others doing so.

After the three parents met, Stark again suggested Compassionate Friends and then drove the people to the first meeting. They agreed to go, he said, but then they "didn't understand what was going on." Only English was spoken at the meeting.

Then, with the aid of his Spanish-speaking wife, Stark set about seeing what could be done for bereaved Spanish-speaking parents through the Archdiocese of Miami.

Through their efforts, there is now a Spanish-speaking chapter of Compassionate Friends that meets at St. Brendan's Church in Miami.

Stark explained that the purpose of Compassionate Friends is to provide understanding and mutual support to parents when they lose a child. It's "a place where you can open up with other people. You're not alone," he said.

Since joining Compassionate Friends, the woman who used to come to the cemetery every day has found some solace, Stark indicated. Last Christmas, for the first time since her son's death four years ago, she was able to celebrate the holiday with her family.

...for discussion

1. What attitude should a Christian take toward death in your opinion? What is your attitude toward death?

2. Father John Castelot suggests that death is a hard reality for Christians, as it is for others. Do you agree?

3. In Father John Castelot's article, why was St. Paul's response unusual when his life was hanging in the balance in the Ephesus prison?

4. What does Dolores Leckey say was her reaction on first really becoming aware that she would die one day?

5. Do you think people are reluctant to think concretely about their own death? Why?

6. How did Patricia Davis help a parish family adjust to an approaching death? What did she learn from the experience?

7. Theodore Hengesbach tells of two men's attitudes toward their imminent death. How do the men differ? How are they similar?

SECOND HELPINGS

"Easter: A Wake-up Call for a Rise-and-Shine Faith," by Jesuit Father Gerald O'Collins. What difference does the resurrection make in life anyway? The author says that question, posed by a student years ago, stimulated him to draw some connections between the resurrection and a Christian's daily existence. For Father Collins: "Believing in the resurrection deeply affects both the way Christians interpret their personal experience and the kind of life believers wish to live for the future." (U.S. Catholic magazine, April, 1984. 221 W. Madison St., Chicago, Ill. 60606. Single issue, $1.25.)

17

CHILDREN'S STORY HOUR

'Your brother will rise again'

By Janaan Manternach
NC News Service

Lazarus was dead. For several days he had been very sick. His sisters, Martha and Mary, did all they could for him. The village doctor could do no more.

Mary and Martha cried at Lazarus' bedside when he died. Their prayers for their sick brother apparently were not answered. He was dead.

The next day was a terrible day for Martha and Mary. They watched their neighbors place the body of their brother inside a small cave. That was their tomb.

The body was carefully wrapped in long strips of white linen cloth. Their rabbi prayed. Everyone prayed. And sang. And cried.

Then several men rolled a huge stone in front of the tomb.

For two days Martha and Mary grieved. "If only Jesus were here," Mary said sadly, "everything would be better. I wish he would come."

That afternoon someone ran into Martha's kitchen with good news. "Jesus is coming. He's just outside Bethany now."

Martha was so excited she ran out to meet Jesus. She didn't stop to tell Mary. Mary sat at home, still crying with sorrow.

As soon as Martha saw Jesus, she ran up to him. "If you had been here, my brother would never have died," she told Jesus.

"Your brother will rise again," Jesus answered confidently. "Where is your sister, Mary?"

Martha ran to their home to get Mary. "Jesus is here," she whispered to Mary. "He is asking for you."

Mary got up and ran out of the house. She didn't stop running until she came to Jesus just outside the town gate. She fell down at his feet crying bitterly.

Jesus was moved by her tears. He saw Martha crying, too. He saw tears in everyone's eyes. "Where have you laid his body?" Jesus asked.

"Come and see," they answered. They began to lead Jesus to the tomb. Tears began to well up in Jesus' eyes and fall down his cheeks.

"Look how much Jesus loved Lazarus," the friends said when they saw Jesus.

They came to the tomb where Lazarus was buried. All eyes were on Jesus as he stood before the tomb.

"Take away the stone!" Jesus directed several strong men.

"But he's been buried for four days!" Martha warned Jesus.

The men pushed and pulled at the heavy stone. Jesus raised his eyes in prayer. The men finally rolled the stone from the opening.

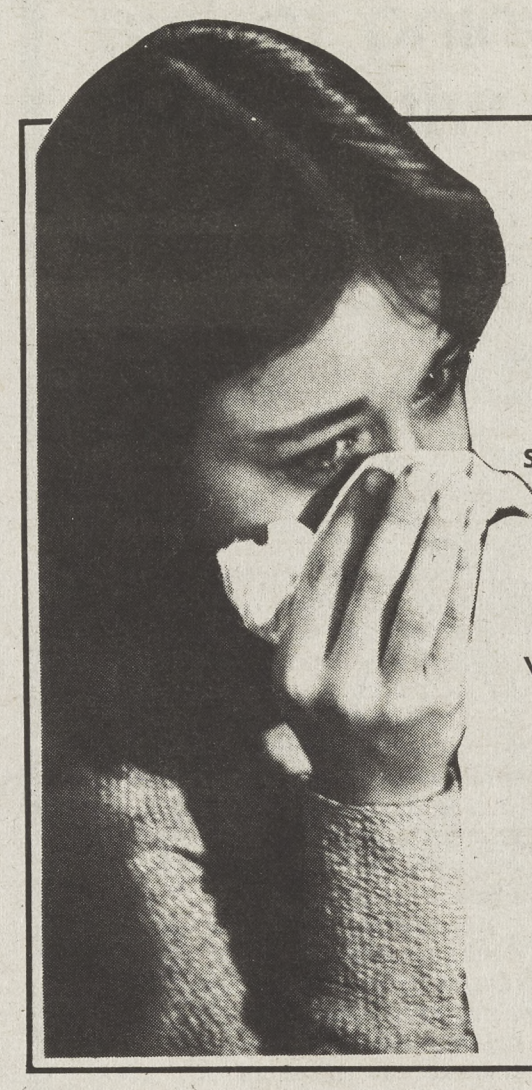
"Lazarus, come out!" Jesus called out loudly.

The dead man struggled out, bound in the long linen cloths. Everyone gasped in wonder. Martha and Mary began to shout with joy.

"Untie him," Jesus told them, "and let him go free."

Story Hour biblical quotes — this week from John 11:1-43 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)



It was a terrible day when Lazarus died. His sisters, Martha and Mary, cried for a very long time. They wished that Jesus had been there to help Lazarus. But now it was too late. Or was it?

HOW ABOUT YOU?

☐ How do you think you would have felt if you had seen Jesus raise Lazarus from the dead?

Children's Reading Corner

"The Butterfly Tree" is a story by Joan Lowery Nixon.

In the story, Jennifer's great-grandmother comes to stay. She is dying and this saddens Jennifer because she wants her to stay. Jennifer gradually realizes that she cannot change what is happening to her great-grandmother. In watching the priest, her parents, other relatives and friends do everything they can to make her great-grandmother happy and comfortable, Jennifer wants to do something special too. She remembers that every year at a certain time Monarch butterflies land on a tree outside their home and it becomes alive with color and life. Jennifer draws and colors a butterfly and gives it to her great-grandmother. Then the butterflies arrive and Jennifer points out the butterfly tree to her great-grandmother, who says it is the most beautiful tree she has ever seen. It is a story in which the dying of a loved one is a part of a little girl's life. She is helped to bring resurrection joy both to herself and to her great-grandmother. (Our Sunday Visitor Inc., Huntington, Ind. 46750. 1979. Hardback, $5.95)



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CCS: Adoption services offered

Continued from page 1

The Catholic women who ask that their child be given to Catholic homes want to know the potential parents have firm faith. "I feel a responsibility to see that that happens," she said.

Sister Barbara, who likes to "innovate," is excited with the challenge of the adoption agency. "I think we can have a good program ourselves and that we can do it better. The religious issue was the triggering point that made me come to this conclusion," she said.

CCS IS not out to compete with the private adoption agencies, but to give "complete service" to its own clients, she added. She anticipates handling 25 adoptions a year, the average yearly number formerly referred to adoption agencies from Maternal-Child Services.

Sister Barbara described a typical case from the mother's vantage point. A single pregnant woman is counseled and encouraged to look at all possible solutions. Once the woman makes a decision "we just try to help them carry it out."

The maternal services department helps about 30 to 40 pregnant girls and women at a time. About 20 percent of them choose adoption, the Sister estimated.

THOSE WHO choose to carry their baby to term but have no place to stay are referred to Salvation Army's Door of Hope or to CCS' small residence for single pregnant women. Some of the women live in their home, with families or friends.

"Adoption is probably the most painful decision any woman can make," Sister Barbara said, so no one is encouraged to make that choice.

If the mother thinks adoption will be best, she tells a counselor what type of family she wants to find. Often, a family's religion, economic position, education and hobbies matter to the mother.

MEANWHILE, HOME studies have been done on parents who want children. When delivery is near, the woman is told about characteristics of eligible parents. "She will make the decision" of who will adopt, Sister Barbara said.

During the hospital stay, a mother is encouraged to hold and visit her baby while she "rethinks" her decision. After the mother and child are released from the hospital, the mother has time to change her mind while the baby is cared for in a foster home for days or weeks.

The father is contacted and asked for his approval of the adoption. "When the time seems right then we will have, hopefully, both of them come in and they will (fill out) an extensive form of their rights."

THE SIGNED legal papers are held 24 hours to provide "one last chance" to stop the procedure. Then, the papers are sent to Sacramento and the adoptive parents are called.

"It's a painful, heart-wrenching decision," Sister Barbara said, so mothers are counseled after the adoption as well. They are encouraged to feel good about what they have done.

"The birth mother very often writes a letter to the family and to the child to be read later," Sister Barbara said.

SOMETIMES THE adoptive parents write to the mother through CCS. Identities are not revealed, she said. If the adoptive parents are agreeable, at a later date CCS will set up a meeting between the child and the biological parent.

"We want to make this as agreeable as we can for everybody concerned," Sister Barbara said. Fees based on income are paid by the adoptive couple.

About 75 percent of the pregnant women CCS deals with are Catholic, but it will counsel any woman and will find parents of other faiths if the mother so desires.

SISTER BARBARA, who gets at least two calls a day from couples wanting to adopt, hopes people will not confuse the priority of CCS Adoptive Services. It is not an agency that tries to find adoptable children for couples, but is one that attempts to locate good parents for the benefit of the children and birth mothers.

Court approves raids...

Continued from page 1

The bishop said he had experienced such raids in his youth while working at his family's poultry plant in southern California. "Border patrol agents came bursting through the doors with guns drawn," he said, only to find Mexican-American employees who were U.S. citizens.

"I'm disappointed" with the April 17 decision, Bishop Mahony said. "I had hoped the Supreme Court would lay down some guidelines that would give more protection to the dignity of the workers and the rights of the workers."

JAMES PURCELL, executive director of Catholic Charities of the Diocese of San Jose, Calif., said, "Imagine you are a worker in a factory and the doors are closed and the building is surrounded and you are questioned by a law enforcement officer and you don't speak English well and you don't know your rights — there's the potential for intimidation, for harassment."

Al Ramirez, associate director of community services of Catholic Social Service in the San Jose Diocese, called INS sweeps highly discriminatory.

"Hispanics are being hunted down," Ramirez said, because the raids to find illegal aliens are aimed at anyone who looks Hispanic.

HE GAVE the example of a raid at a San Jose hotel where he said all workers "with Hispanic last names were called in."

Pablo Sedillo, secretary of Hispanic affairs for the U.S. Catholic Conference in Washington, said such INS raids infringe on the rights of anyone who is "foreign-looking."

Sedillo also believes that the INS singles out Hispanics. He said he was stopped by an INS agent once at an airport while he was speaking Spanish.

DUKE AUSTIN, INS press spokesman, said agents only conduct searches — either with the owner's permission or with a search warrant — where information or observation gives them reason to believe there are illegal aliens. It would not be cost-effective to conduct random raids, he said.

If it seems Hispanics are singled out by the INS it is because "the preponderance of illegal aliens are of Hispanic origin," Austin said.

AGENTS SEARCHING for illegal aliens "look for furtive behavior, dress, language — it has to be a combination of things. Just speaking Spanish is not enough" to cause an agent to stop someone, Austin said.

Archbishop will lift imprimatur

Continued from page 1

selling catechetical work published by Paulist Press.

The Vatican congregation's request was the second made public since April 16, when a similar action was announced against the book ***Christ Among Us,*** a top-selling catechetical work published by Paulist Press.

FATHER KEANE'S book, which first appeared in 1977, also was published by Paulist.

Archbishop Hunthausen said he had communicated his decision to Paulist Press and asked that his imprimatur be removed from future printings.

Donald Brophy, managing editor of Paulist Press, told NC News the publishing company has received a letter from Archbishop Hunthausen and has written him "assuring the archbishop that we will comply with his request."

HOWEVER, BROPHY said, Paulist Press was "puzzled" by the Vatican's most recent action. He said Paulist has not been notified of "specific areas" in the book with which the Vatican disagreed.

"We have received no complaints, not a single letter complaining about the book," Brophy said.

Archbishop Hunthausen gave his imprimatur to the book while Father Keane was a professor of moral theology at the Seattle archdiocesan seminary. Father Keane now is a professor of theology at St. Mary's Seminary in Baltimore.

FATHER KEANE could not be reached for comment.

Brophy said that since its first printing, ***Sexual Morality*** has sold 28,000 copies. He said the book has been reprinted several times, but not revised.

By comparison, ***Christ Among Us*** had sold 1.6 million before its imprimatur was removed.

ARCHBISHOP HUNTHAUSEN said his imprimatur was given to ***Sexual Morality*** with the understanding that while parts of the book "departed from official, non-defined teaching" of the Church, the author had met the following requirements:

- He had written within the mainstream of the Roman Catholic tradition;
- He had not denied defined dogma;
- He had showed respect for official Church teaching and for the magisterium (the Church's teaching authority), and
- He had indicated adequately any official teaching from which he departed.

Father Keane wrote in the book's preface that his "basic position is that the Roman Catholic tradition does have a very worthwhile viewpoint on human sexuality. At the same time, the Roman Catholic tradition on human sexuality is impoverished because of certain historical distortions."

He continued, "Thus, the approach of this book will be neither to abandon our traditions on sexuality nor simply to repeat past formulations uncritically. Instead, the Roman Catholic tradition on sexuality will be seen as a living tradition, ever open to better expression."

A 1978 review of ***Sexual Morality*** in NC News written by Jesuit Father John R. Connery, professor of moral theology at Loyola University of Chicago, said the book "remains with the traditional meaning of sex but does not find conduct that deviates from this meaning immediately immoral. It constitutes...ontic evil. This evil becomes immoral only if the act is placed without a proportionate reason."

Father Keane's discussion of "ontic evil" is included in sections of the book dealing with masturbation, homosexuality, premarital intercourse, contraception and abortion, among others.

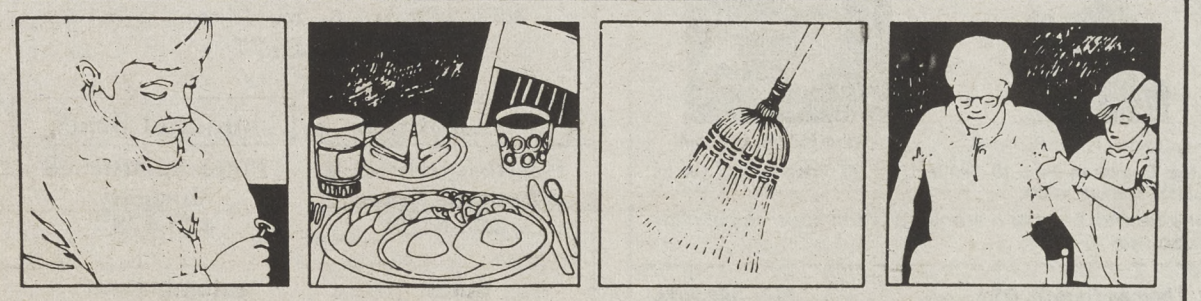
Father Keane was ordained in Syracuse, N.Y. He attended St. Bernard Seminary in Rochester, N.Y., received his licentiate from Theological College in Washington, and his doctorate in theology from The Catholic University of America.

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Pope to visit Korea, Thailand and two Pacific islands

Continued from page 1

that country.

Korea is an enigma in the Church today: Roman Catholics number only 1.4 million out of a total population of 38.7 million, but their numbers are growing at the rate of nearly 10 percent a year in a land where Buddhism and Confucianism are virtually inseparable from the national identity.

FATHER JOHN Chang, a Korean priest who helped plan the papal trip, says that eighty percent of the converts there result directly from the work of the laity. "The priests just try to cope with it all, to take care of the crowds of people which parishioners bring in," he said.

Lay evangelization is taken seriously by South Korea's Roman Catholic minority: "If someone is not making special efforts to lead others to the Church — people he or she works with, for example — then that person feels a bit odd, as though something is amiss in his life as a Catholic," said Father Chang.

"Even when we were children, we were taught to try and bring other children in, to try and make them wonder, by our lives, why Christians were different," he said.

JUST THE cathedral in the capital of Seoul averages 400 baptisms each month; last year three times as many Korean adults were baptized as were infants.

The high point of the pope's visit will come May 6, when he canonizes 103 Korean martyrs put to death during three separate 19th century persecutions. Ninety-two were lay people, 47 of them women, and this will be the first such ceremony ever scheduled outside of Rome.

If past papal journeys are any guide, John Paul will spend the bulk of his time exhorting bishops, priests, seminarians, Religious and laity — especially the young, the married and the workers — to be faithful to official Church doctrine.

BUT AT the same time, the pontiff may be expected to follow his past practice of strongly defending human rights and dignity as they apply to the local political, economic and social conditions of each country he visits.

From Korea, the pontiff will journey south for a May 7-10 visit to Papua New Guinea. The California-sized island north of Australia has a literacy rate of only 15 percent, dense jungles and rugged mountains in the interior with isolated communities barely out of the Stone Age, but boasts of 900,000 Catholics out of a population of three million.

If nothing else, the papal visit will help remind local Catholics in that isolated part of the world that they, too, are very much a part of the universal Church. The Church in New Guinea is almost completely dependent upon foreign missionaries, and the pope is expected to stress, at the request of the bishops there, the necessity of active participation by the native laity.

THE POPE has been preparing for the journey by studying both Korean and pidgin English, the common language of Papua New Guinea and the nearby Solomon Islands, where he will make a one-day stop May 9.

The pontiff will celebrate at least one Mass and deliver one homily in pidgin. For months, children in Port Moresby, Papua New Guinea's capital city of 120,000, have been wearing T-shirts with the pidgin "John Paul II, mi likum yu."

From there he will visit Guadalcanal, scene of bloody fighting between U.S. and Japanese forces during World War II. Less than 10 percent of the 250,000 people in the Solomons are Roman Catholics; the islands, with a total land mass about the size of New Jersey, have less than 60 miles of paved roads and an annual per capita income of $460.

THE POPE'S last stop, Thailand, is in many ways the most important of the trip. Catholics there, numbering less than one percent of the 47 million total population, exert an influence far beyond their meager numbers.

The Church is widely respected there because of its efforts in education — 200,000 students, mostly non-Catholics, attend Church-run schools — and many Thai leaders are Church-school graduates, even though the country is 95 percent Buddhist, the official religion. Another plus for the Church there is the aid it gives to nearly a half-million refugees from Laos, Cambodia and Vietnam now living in Thai refugee camps.

Despite the notable absence of any other Christians in Thailand, the pope's two-day stay there has ecumenical overtones of sorts. John Paul recently told the Thai ambassador to the Vatican that he was grateful that the nation had for hundreds of years left Roman Catholics free to practice their faith, even though Buddhism is the official religion.

THE PONTIFF will visit with King Bhumibol Adulyadej, whom the Thai constitution calls the "upholder of all religions," the supreme Buddhist patriarch, and also the Phanat Nikhom refugee camp, run largely through the efforts of Catholic relief agencies.

In spite of the minority status of Catholicism in much of Asia, native-born prelates exert an influence far in excess of what would be expected from the small size of their flocks. Just last year, John Paul elevated Bangkok's Archbishop Michael Kitbunchu to the College of Cardinals, a move watched with trepidation by some Buddhist leaders, long wary of Catholic efforts at evangelization.

AND IN South Korea, Cardinal Stephen Kim of Seoul has been an outspoken critic, first of the assasinated President Park Chung Hee, and of the current government head, President Chun Doo Hwan.

South Korean governments have a long history of expelling foreign missionaries, curtailing civil liberties, and mounting anti-Church campaigns, all on the basis of threats, alleged and real, from Communist North Korea.

"It is the government which is losing the fight," said Cardinal Kim in 1982. "The Church thrives under persecution."

AN AMERICAN missionary priest in Seoul summed up the South Korean government's mixed feelings about the papal visit:

"Korea has made tremendous progress. The government would like the pope to say as much. But it worries that some group of students or workers with very real complaints will come screaming out of the void. Who will the pope listen to? With his Polish background he could make some effective statements here. The nation is waiting."

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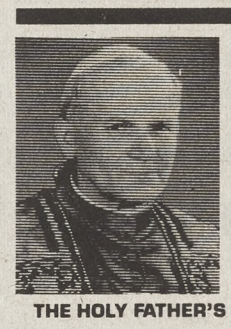
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Capital punishment: The debate continues...

I have been especially appreciative of the editorials that you have produced. I am especially writing to you regarding the front page and editorial for this Holy Week. I have had similar thoughts and feelings for many years and find people who are very punitive shocked at the suggestion of holding a public execution.

It may be interesting to note that almost 95,000 people are held in some prison facility on any given day in California; that is a 62 percent increase over 1980. Twenty percent of the jail population are mentally ill persons. Twenty-two percent are jailed as public inebriates.

I hope this information and other information like it will be seriously considered when the public is invited to vote again on a jail bond issue to construct additional jail facilities for a criminal justice system that, in my opinion, is not working for either the criminal or the justice system.

Rev. Douglas Regin
Executive Director
Catholic Community Services

• • •

With regard to the front page of the *Southern Cross:* How does that relate to Palm Sunday??!

Also, your statement, if one takes the life of another, he should not forfeit his life. God states otherwise in Deuteronomy, chapter 19, verses 11-12. Did God not know what He was saying?

Mrs. Walter Anderson
San Diego

The *Viewpoint* column explained the connection: Jesus was executed by the state. Were He executed today in this country, electrocution is one of the chosen methods. Passion Sunday is the Sunday when we read the story of His execution.

All moral teachings of the Old Testament need to be understood in light of the moral teaching of the New Testament. Many teachings in this book are not followed by the Church, and never have been. For example, every time you eat gravy you violate one of the strongest teachings in Deuteronomy!

Jesus is the new Moses and we follow His law. — Ed.

• • •

"Murder by sanction," the *Viewpoint* column for April 12, does not seem to live up to the excellence presented in previous *Viewpoint* columns. The problems with the essay appear to be at least threefold:

1. Failure to mention that the Catholic Church still affirms that "the political community, which has authority to provide for the common good, has the right to defend itself and its members against unjust aggression and may in extreme cases punish with the death penalty persons found guilty before the law of serious crimes against individuals and a just social order."

2. Failure to express at least as much empathy for victims as expressed for convicted murderers.

3. Failure to refer to statistics related to capital punishment law enforcement and court procedures during the past 20 years.

We have no argument with one's personal view against capital puniushment. (A 1974 poll stated that almost 59 percent of the U.S. bishops opposed capital punishment.) We do, however, differ with some of the reasons given for that choice. We do challenge the opinion that a death sentence never is justified. The editor himself concedes as much when he states that "Taking a life is only justified when done in self-defense."

To support one's view against capital punishment today, with statistics from 1935, leaves much to be desired. How could capital punishment be tested as a deterrent today when the penalty almost never is carried out? None has been carried out in California for more than 17 years.

To chastise law enforcement agencies for not permitting to become a T.V. media circus the few executions finally carried out recently is a cheap shot. Then, too, it is understandable that the trial and execution of Jesus had little deterrent effect because even those who convicted Him knew He was innocent.

So long as we continue to tell capital criminals that "society" is mainly responsible for their actions, so long will the killers continue to laugh at our gullibility all the way to their "country club" incarceration.

Jim Schmitt
San Diego

In response to the three main points:

1. It is deceptive to say "the Catholic Church" still affirms the death penalty in extreme cases. The United States Catholic Conference, for example, recently stated its opposition to the death penalty. This statement echoes the Conference's statement of 1978 and the U.S. bishops' statement of 1980.

2. The purpose of the article was to address the issue of the death penalty, and especially the argument that execution is a deterrent. No empathy was expressed for either victims or perpetrators.

3. Capital punishment statistics for the last 20 years show no great difference. This is because the death penalty is not a deterrent. — Ed.



Death penalty: 'No argument'

DETROIT (NC) — Immaculate Heart of Mary Sister John Clement Hungerman, a college professor who was murdered in November, would not want vengeance in the form of capital punishment, said the president of Marygrove College here after the conviction of the nun's killer.

Carl Thomas, 24, was convicted in late March of the Nov. 7, 1983 murder of Sister Hungerman, a physics professor and former academic dean at Marygrove.

MARYGROVE PRESIDENT John E. Shay Jr. said the conviction brought relief to the college community, but said Sister Hungerman's murder should not be used in support of the death penalty.

While Sister Hungerman "believed that people should be held accountable for their actions, she would never seek vengeance," Shay said the day after the verdict.

"For anyone to use her murder, barbarous though it was, as a rationale to advocate capital punishment would negate one of the principles of her life," he said.

THOMAS, WHO had known Sister Hungerman, was convicted by a Detroit Recorders' Court jury of first-degree murder, armed robbery and the use of a firearm during a felony. Michigan is one of 12 states which does not impose capital punishment.

The 49-year-old nun was shot in the mouth as she returned home from a class at the college. Police found her purse several blocks away.

'It is something we do. We are responsible...'

By Most Rev. Michael Kenny
Bishop of Juneau, Alaska

Every time I read in the paper that someone in the U.S. has been executed, I feel something tear inside me. Anguish, anger, bewilderment all collide inside my soul. When the report includes a picture, a human face, the ache is all the more intense.

This is not to say that I read reports or murders or other acts of human violence without feeling. Often I am horrified at the brutality one person can bring upon other human beings. Truly my heart goes out to the families of these victims. I remember my own heartrending when a young cousin was savagely bludgeoned to death in his own home. I remember how shattering was the experience of John Kennedy's murder — memories of a stunned widow standing with her two little children before the coffin of the fallen president still bring tears to my eyes.

But for all the horror and revulsion, the anger and pain I know when confronted with a violent criminal act, there is a fundamental difference in my reaction to that punishment we call "capital." A shooting or stabbing, a rape or kidnapping, even an act of torture performed by one individual or a gang, as terrifying as these might be, remain the senseless isolated acts of individuals. Crazed or coldly calculating, the perpetrator is acting on his or her own.

Capital punishment, public execution, is an act of the community. It is something *we* do. We are the responsible agents acting with full awareness and complete deliberateness. We know exactly what we are doing and we freely will it. Be it by gas or electricity, asphyxiation or lethal injection, it happens in our name.

With all my being I oppose capital punishment. I abhor what it says about us and does to us as human beings. It is inconceivable to me how a society as civilized, as brilliant, as advanced as ours can treat human beings guilty of criminal acts with no more wisdom, restraint or sensitivity than the darkest of ages. To say our executions are more refined because they are, as far as anyone can know, quick and painless, is a sham. To kill, to snuff out a human life, is — no matter what the method — the most extreme and ultimate act of violence.

Without a doubt, society has the right and obligation to protect itself. Also, without a doubt, there are certain individuals who are truly a menace to others. But surely there are other ways for safeguarding the public than human extermination. To meet violence with violence, to seek a life for a life, only continues the cycle of brutality and gives justification to our basest instincts. In a sense, the more horrible the crime, the greater the need to respond with patience, gentleness and forbearance so that responsible and reasonable people might teach the less wise a different way to react to wrongs. Every time the executioner's axe falls, we demean and lower ourselves.

Finally, for a society that purports to call itself Christian, the practice of capital punishment adds blasphemy to inhumanity. We claim to follow a Master who begged His followers to forgive from the heart, to love enemies, to turn the other cheek. We pray "forgive us as we forgive." We seek to be ambassadors of reconciliation. We adore a Christ who Himself was a victim of execution yet focused His divine and human powers on forgiving His executioners. Yet when we send a brother or a sister to death we kill Christ again. "Whatsoever you do to the least of my brothers, you do to me."

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
April 6, 7 a.m.
Channel 39
Father Owen Mullen
Celebrant

Mass for peace in Ireland will be offered May 4 at 5:15 p.m. at Immaculate Conception Church, 2540 San Diego Avenue, Old Town. Msgr. Patrick Kearney will celebrate. Fish fry immediately following costs $3.50. Reservations: 295-4148.

"Younger than Springtime" is annual luncheon and fashion show of Court Our Lady of Grace 1628, C.D.A., May 5 at 11:30 a.m. at Holy Trinity parish hall, 405 Ballard St., El Cajon. Fashions by Kay Hendricks. Cost $6. Reservations, due May 2: 579-7265 or 444-6856.

First Saturday Mass in honor of Our Lady of Fatima, will be celebrated May 5 at 7:45 a.m. at Church of St. Mary Magdalene. Rosary and Fatima prayers follow the Mass.

Fish fry held every first Friday at Immaculate Conception Church, Old Town, is set for May 4 from 5-7 p.m. Cost is $3.50. Reservations: 295-4148.

"Big Event", the fifth annual fundraiser for Marian High School held by the PTG, is planned for May 4 at Cafe Del Rey Moro, 1549 El Prado, Balboa Park. Dinner costs $12.50, and afterward, over $15,000 in cash will be awarded in a drawing. Raffle tickets are $100; 300 will be sold. Details: 423-2121.

Yard sale to benefit vocational awareness and other charities will be hosted by St. Anne's Catholic Guild, May 4-5 from 9 a.m.-4 p.m. at 2528 Congress St.

Luncheon-games-card party, May 5 at noon, is slated by St. Didacus Altar Society at the school hall, 4630 34th St. Admission $3. Reservations: 281-5493 or 284-6948.

St. Mary's youth group in National City will provide parking and refreshments in the parish parking lot during the Maytime Band Review, May 5.

Our Lady of Peace Alumnae card party is set for May 5 from 12:30-4 p.m. in the Academy parlors, 4860 Oregon St. Reservations: 297-2266.

Healing of Memories, featuring guest speaker Fr. John Hampsch, is set for May 5 at St. James Church parish hall, 625 S. Nardo Ave., Solana Beach. The 9 a.m.-7:30 p.m. event does not include a Mass. Free, but an offering will be taken. Registration is advised at the Diocesan Charismatic Renewal Center, 7654 Herschel Ave., La Jolla, or 459-3255.

Art show and auction held annually by St. Michael Church, Poway, is set for May 5 at the social hall, 15546 Pomerado Road, Poway. Preview 7-8 p.m., auction at 8:30. Tickets, at door, are $3. Robert Sills Gallery arranged the exhibition. About 20 percent of proceeds go to St. Michael's P.T.G.

Silver Anniversary of the Immaculata will be celebrated May 5 at 5:15 p.m Mass. Bishop Chavez will concelebrate. Dinner dance will follow at All Hallows parish center. Former parishioners are invited. Donation is $20. More: 293-3358.

Traditional Louisiana food favorites will be served at "Mardi Gras in May," May 5-6 from 11 a.m.-7 p.m. at Christ the King Church, 32nd St. and Imperial Avenue. Mexican food prepared by parishioners of Mexican origin or descent also available. Games, contests, booths and raffle, too. Free admission.

Rummage sale organized by St. Pius X Altar and Rosary Society runs May 5 and 6 from 9 a.m.-4 p.m. and May 7 from 9 a.m.-noon in McGinley Hall, 36 E. Naples St., Chula Vista.

May Crowning Service will be held at St. Mary Church, National City, May 6 at noon. Crown of flowers will be placed on a statue by parish children.

STALPAR, for single Catholics over age 35 who are free to marry in the Church, will hold its monthly meeting May 6 at St. Vincent de Paul Church hall, Hawk Street and Fort Stockton Drive. Social hour is from 3:45-4:45 p.m., meeting follows and potluck dinner is after that. Cost is $5 if you don't bring dish. More: 298-7689.

International Rosary March will be observed May 6 with a Mass at the Church of St. Mary Magdalene, 11:30 a.m. to honor the motherhood of Mary. Legion of Mary and Blue Army of Our Lady of Fatima have requested the Mass. Rosary and Fatima prayers will follow the Mass. More: 279-6977 or 276-3693.

Bishop Jaroslav Skarvada of Rome will concelebrate Czechoslovakian Mass planned for May 6 at 3 p.m. at Benedictine Chapel, 3888 Paducah Drive. The bishop will give a short talk and question-answer period. Details: 295-1718.

East County Family Fair hosted by St. Kieran parish and school is May 6, 10 a.m.-dusk at Marshall Scotty's Playland Park, El Cajon. Games, food, live entertainment, auction of goods and services, swimming, raffle with $3,000 first prize and more will be featured. More: 447-8567.

Annual May Mass of combined courts of Catholic Daughters of the Americas is May 6 at 10:30 a.m. at St. Joseph Cathedral, Third Avenue and B Street. Bishop Chavez is guest speaker at the brunch that follows at Mission Valley Inn, Mission Room. Reservations with Court Regent required.

Benefit raffle for St. Rose of Lima School. Grand prize 1984 Chevy Van Conversion. Other prizes home computer and cash. Drawing is May 6 at Cinco De Mayo Celebration. Tickets are $100; only 250 will be sold. Info: 421-4935.

Fr. Larry Johnson, associate at San Rafael parish and son of divorced parents, will offer Mass and share testimony at the weekly meeting of the St. James Chapter of the North American Conference of Separated and Divorced Catholics. Mass begins May 7 at 7:30 p.m. More: 755-2754.

Prayer meeting led by Fr. Jerry Bevilacqua, OSA, is set for May 7 at 7:30 p.m., St. Patrick parish, North Park. More: 284-2674.

Secular Franciscans, Immaculate Conception Fraternity, will meet May 8 at 1:30 p.m. at Immaculate Conception Church, Old Town. Info: 298-7038.

Mass and healing service will happen May 8 at 7:30 p.m. at Mary, Star of the Sea Church, La Jolla. Fr. Jerry Bevilacqua, OSA, celebrant. Details: 284-2674.

Tribute to Our Blessed Lady is planned by Oceanside Deanery Council of Catholic Women, May 9 at St. Peter Church, Fallbrook. Mass, luncheon and meeting begins at 10:30 a.m.

Las Vegas bus trip, May 9-11, will be sponsored by Court St. Margaret 1397. Stay at the Four Queens, pay $80. More: 422-8653 or 422-3163.

Bus tour of ***Hour Magazine*** television show is planned for May 11 by Court Mother of Divine Grace 1687, CDA. More: 223-1571.

"The Dance", featuring a 91X disc jockey, will benefit homeless youth units at St. Vincent de Paul's El Cortez Center. The May 11 dance runs from 8 p.m.-midnight at the El Cortez Convention Center. San Diego County's four Catholic high schools and several parish youth ministers are working with Bishop's School and Grossmont High School.

Annual Spring Fling Dance sponsored by the North American Conference of Divorced and Separated Catholics is set for May 12. Details: 755-2754.

Polish Polka Night with the L&M Trio Polka Band will be held May 12 from 6 p.m.-midnight by the KC Council 7792. Traditional Polish food served at 7. All seats reserved. Tickets are $10 adults, $4.50 children 12 and under. Reservations: 469-9839 or 466-8093.

"A Touch of Elegance" is the St. Elizabeth Seton Women's Guild of La Costa's fashion show and luncheon, May 12 at 11:30 a.m. at Whispering Palms Country Club in Rancho Santa Fe. Fashions by the Two Bees of Del Mar. Tickets $12. More: 438-3393 or 438-2432.

Luau BBQ and Dance, sponsored by Blessed Sacrament young adult group, is set for May 12 at 6 p.m., 4305 Elma Lane, La Mesa. For details, call Fr. Rand, 582-5722.

Art show and auction will be hosted by Chula Vista Knights of Columbus 7390 of St. Pius X Church, May 12 in McGinley Hall, 36 E. Naples St. Exhibition 7-8 p.m., auction at 8:30. Original oil painting is door prize. Free admission and wine and cheese.

San Diego Blood Bank Mobile Unit will be at Clairemont Community Hospital, 5255 Mt. Etna Drive, May 12 to take blood donations from 9 a.m.-2 p.m. Free t-shirts, coffee, poundcake and doughnuts go to donors. Donations can be given for St. Catherine Laboure parish's blood account.

Dance and socialize with North American Conference of Separated and Divorced Catholics, St. James Chapter, May 12, 8 p.m.-midnight at St. James parish hall, Solana Beach. No-host bar. Cost $5. Details: 942-1956.

Mother's Day pancake breakfast is served May 13 from 7:30-11:30 a.m. in St. Mary's parish hall, National City.

Padres-Beach Boys Tailgate Party, a county-wide young adults tailgater, is planned for May 13. More: 421-5065 or 442-9002.

Ramona Pageant will be seen May 13 by St. Patrick's Seniors. Cost is $24. More: 282-7109 or 232-0708.

Bible class at St. Patrick Church hall, North Park, is planned May 14 at 7:30 p.m. Fr. Jerry Bevilacqua, OSA teaches. Details: 284-2674.

South Bay Deanery Council of Catholic Women will meet May 14 at 10:30 a.m. in St. Pius X parish hall, Chula Vista. Luncheon follows, hosted by St. Pius X Altar and Rosary Society.

See dogwood in bloom with St. Patrick's Seniors at Lake Arrowhead-Blue Jay, May 17. Cost $29 includes lake cruise and luncheon. Details: 282-7109 or 232-0708.

Mercy Hospital and Medical Center Auxiliary will honor retiring board members and install new ones May 15 at a luncheon at Tom Ham's Lighthouse. Mrs. Max Trummer will be seated as president of the auxiliary.

Monthly meeting of Court Mother of Divine Grace 1687 CDA, is set for May 16 at Ocean Beach Woman's Clubhouse, Bacon and Muir streets. Meeting opens with rosary at 12:45 p.m. More: 223-1571.

"Dips-Drinks-Desserts," is a fundraiser planned by the North American Conference of Separated, Widowed and Divorced Catholics. "Early-bird" party is set for May 18 from 5:30-7:15 p.m. at 2079 Beryl St., Pacific Beach. "Struttin' Our Stuff" musical variety show will be held at Hornblend Hall, 1721 Hornblend St. in Pacific Beach at 8 p.m. Donation is $6. Send self-addressed stamped envelope and check to T. Zang, 2079 Beryl St., San Diego, 92109 or call 273-1002.

Father George Maloney, author, will lead weekend seminar at St. Peter's parish hall, 450 Stage Coach Lane, Fallbrook, May 18-20. Info: 723-1942 days, 728-1038 evenings.

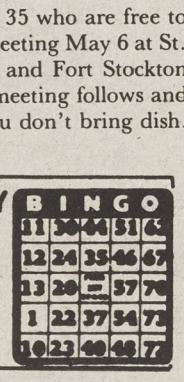
Car wash by St. Mary Youth Group, National City, will be offered in the church parking lot 10 a.m.-2 p.m. May 19. Wash and vacuum of cars costs $3; campers $4.

Breakfast for $1 includes juice, roll and coffee, May 20 until noon at St. Mary Star of the Sea Church hall, Oceanside. Sponsored by Stella Maris 183 Y.L.I.

"The Good News About Depression," a talk by Dr. James Morrison, chief of staff at San Luis Rey Hospital, will be heard by St. James Chapter of the North American Conference of Separated and Divorced Catholics, May 21 at 8 p.m. More: 755-2754.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.


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Un sacerdote reporta en TV sobre America Central

Tradujo el P. Luis F. Bernal

Después de reunirse con el presidente de la Conferencia de Obispos de Nicaragua y con un dirigente de los "Contras" patrocinados por los Estados Unidos, el Padre Michael Manning, Provicial de los Misioneros del Verbo Divino, cree "que nuestra política de ayuda militar a los oponentes contra el gobierno de Nicaragua no sólo es inmoral, sino que está produciendo una fuerte reacción de sentimientos antiamericanos, porque estamos fallando al no atender las cuestiones claves de la pobreza y la opresión en América Central."

El Padre Manning, conductor de un programa semanal de televisión emitido en el Condado de Orange, regresó el sábado pasado de una gira de siete días destinada a investigar los hechos en Guatemala, Honduras y Nicaragua, y patrocinada por "Mercy Corps," una agencia interesada en las condiciones de los refugiados.

DURANTE SU viaje el Padre Manning se entrevistó con el Obispo Pablo Vega, presidente de la Conferencia de Obispos de Nicaragua; con Adolfo Colero, un líder de los "Contras" a quienes Estados Unidos respalda, graduado en la Universidad de Notre Dame; con el embajador de Estados Unidos en Honduras, John Negroponte y con el saliente embajador Estadounidense en Nicaragua, Antony Quainton.

"Durante mi viaje através de Nicaragua se me preguntó: ¿Por qué el Presidente Reagan está procurando matarnos? ¿Por qué dos de nuestros tres puertos están minados, y así se nos hace tan difícil conseguir alimentos y petroleo?' Mi conclusión después de hablar con varios líderes de ambas partes y hacer contacto con las gentes del país, es que no puedo yo justificar la política de los Estados Unidos que pretenden derrocar al gobierno de Nicaragua," dijo el Padre Manning.

Afirmó el Padre que él llegó allí con estas preguntas: ¿Está el Comunismo controlando a Nicaragua? ¿Hay en el país persecución contra la Iglesia? ¿Se están negando ahí los derechos? Las respuestas parecen ser: no."

EL PADRE preguntó a un joven si aceptando la ayuda de Cuba "¿estan ustedes poniendo en peligro su libertad?"

"El joven respondió:. ¿Qué es la libertad? Usted y los Estados Unidos tienen una idea de la libertad, pero nosotros en el Tercer Mundo tenemos también nuestra idea de la libertad. Para nosotros es libertad del hambre, libertad de las enfermedades y de las endemias, libertad de religión, libertad de la dependencia capitalista que ha oprimido a nuestro pueblo por 200 años.." reportó el Padre Manning.

"Yo estoy contra el Comunismo y acepto el Capitalismo," dijo el Padre Manning. "Para los Nicaraguenses Norteamérica no es el ideal de libertad y justicia que nosotros acá sostenemos. Para ellos nuestra América son los 'Marines' que respaldan a una oligarquía de hacendados dueños de las plantaciones, y a la brutal dictadura de Somoza durante 40 años."

"SEMEJANTES actuaciones de los Estados Unidos, y nuestras actuaciones de ahora son auto-destructoras. El pueblo de Nicaragua quiere alimentos, educación, tecnología; no balas disparadas contra ellos."

El Padre Manning dijo después de hablar con el Obispo Vega: "El Obispo no ve evidencia de persecución contra la Iglesia. Y en efecto, la revolución contra Somoza nació en las Comunidades Cristianas de Base de la Iglesia, durante la década de los 60. La Iglesia en Nicaragua se opone al reclutamiento militar y continuá hablando públicamente sobre cuestiones específicas, pero no hay aquí opresión para la Iglesia."

Como Misionero del Verbo Divino, el P. Michael se entrevistó también con un miembro de su comunidad en Nicaragua, y este igualmente reportó que no hay allí persecución contra la Iglesia.

"La atracción hacia Cuba y Rusia es atracción hacia alguien que ha querido escucharlos. Los Nicaraguenses nos miran como los patrocinadores de Somoza, de las clases altas, de los ricos."

"EL PUEBLO" de Nicaragua me preguntó por qué el 'Cristiano' Ronald Reagan 'esta matando a nuestros jovenes?' " reportó el P. Manning. "Lo que estamos haciendo allá traiciona a nuestros propios ideales de justicia y libertad."

El Padre cree, después de encontrarse allí con los embajadores de los Estados Unidos y con los oponentes al gobierno Sandinista, que "es necesario poner fin a la ayuda militar para los 'Contras'. Mientras no empecemos a cortar esa ayuda, como Cristianos y como Americanos, temo que vamos a estar dando bofetadas a la imagen de los Estados Unidos, alrededor del mundo. Y en cuanto a nosotros en la Iglesia Americana, debemos pretender luchar no por la muerte sino por la vida; no por balas sino por amor. Esta es la única solución: el amor redentor de Cristo, y no las balas Americanas."



Una vez más este año y por quinta vez St. Leo's Mission celebró la Ultima Cena y el Camino de la Cruz con personajes vivos. Las fotos fueron tomadas por Eddie Lewis y representan el lavatorio de los pies así como el Camino de la Cruz por las calles de Eden Gardens en Solana Beach. Unas setecientas personas asistieron a esta ceremonia piadosa y el papel de Cristo fué interpretado por Gabriel Loza.

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Remember MIKE SCHAEFER, former prosecuting attorney and city councilman; candidate for CITY ATTORNEY on June 5th (City of S.D.) 4/12,19,26,5/3,10,17,24,31

LEGAL NOTICES

Notice of Death
JOSEPHINE JORDAN
aka Josie Jordan, Josephine Morales and Josephine Vasquez
and of Petition to Administer Estate
Case No. 134821

To all heirs, beneficiaries, creditors, contingent creditors, and persons who may be otherwise interested in the will or estate of Josephine Jordan, aka as Josie Jordan, Josephine Morales and Josephine Vasquez, 3894 Newton Ave., San Diego, CA 92113.

A petition has been filed by James C. Jordan in the Superior Court of San Diego County requesting that James C. Jordan be appointed as personal representative to administer the estate of the decedent.

The petition requests authority to administer the estate under the Independent Administration of Estates Act.

A hearing on the petition will be held on May 10, 1984 at 9:00 a.m. in Dept. 14 located at 220 West Broadway, San Diego, CA 92101.

If you object to the granting of the petition, you should either appear at the hearing and state your objections or file written objections with the court before the hearing. Your appearance may be in person or by your attorney.

If you are a creditor or a contingent creditor of the deceased, you must file your claim with the court or present it to the personal representative appointed by the court within four months from the date of first issuance of letters as provided in section 700 of the California Probate Code. The time for filing claims will not expire prior to four months from the date of the hearing noticed above.

You may examine the file kept by the court. If you are a person interested in the estate, you may serve upon the executor or administrator, or upon the attorney for the executor or administrator, and file with the court with proof of service, a written request stating that you desire special notice of the filing of an inventory and appraisement of estate assets or of the petitions or accounts mentioned in sections 1200 and 1200.5 of the California Probate Code.

/s/James C. Jordan
Petitioner

L. FREDERICK WILLIAMS, ESQ.
L. FREDERICK WILLIAMS, INC.
225 Broadway, Suite 1500
San Diego, CA 92101

This notice was filed on April 12, 1984. 5/3,12,19,26

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FICTITIOUS BUSINESS NAME STATEMENT
84 7559

The name of the business:
ITALIAN KITCHEN PRODUCTS
1333 Camino del Rio South, Ste. 316,
San Diego, CA 92108
Is hereby registered by the following owners:
Lisetta, Inc.
Lisa Investment Co.
John Close Inc.

This business is conducted by a general partnership.

/s/Lisa Investment Co.
By Marvin L. Jacobs, Pres.

This statement was filed with the County Clerk of San Diego County on Apr. 17, 1984. Statement expires Dec. 31, 1989. 4/26,5/3,10,1/

FICTITIOUS BUSINESS NAME STATEMENT
84 6287

The following person is doing business as:
The University of San Diego
Crew Alumni Association
Located at:
5419 Lauretta St.
San Diego, CA 92110
Is hereby registered by the following owner:
Matthew J. Stehly
12450 Santa Catalina Rd.
Vallewy Center, CA 92082

This business is conducted by an association.

/s/Matthew J. Stehly
President

This statement was filed with the County Clerk of San Diego County on Mar. 29, 1984. Statement expires Dec. 31, 1989. 4/12,19,26,5/3

FICTITIOUS BUSINESS NAME STATEMENT
84 7083

The name of the business:
NICE RV RENTALS
13393 Samantha Ave.,
San Diego, CA 92129
Is hereby registered by the following owner:
Nice Industries, Inc.
13393 Samantha Ave.,
San Diego, CA 92129

This business is conducted by a corporation.

/s/Harold C. Schleicher, Pres.

This statement was filed with the County Clerk of San Diego County on Apr. 19, 1984. Statement expires Dec. 31, 1989. 4/26,5/3,10,17,24

Wanted to Rent: Quiet room or house share, near St. James Church in Solana Beach or surrounding area. Responsible non-smoking gentleman. 755-0750 evenings. 5/3,10

Thanksgiving to St. Jude for the many favors granted. I shall continue to spread your word and pray to you. L.O. 5/3

Pope urges guarantees...

Continued from page 3

one has to recognize that Jerusalem remains a motive for enduring rivalry, for violence and for claims of exclusivity,'' he said.

Turning his attention to the whole of the Middle East, the pope said that the Jews in Israel have the right to ''their desired safety and to the just tranquility which is the prerogative of every nation and the condition of life and of progress for every society.''

The Palestinian people, said the pontiff, ''who in that region find their historic roots and for decades have lived dispersed, have the natural right, by justice, to acquire a homeland and to be able to live in peace and tranquility with the other peoples of the region.''

THE LETTER was written ''to the bishops, priests, Religious, families and faithful of the whole Catholic Church about the city of Jerusalem, a gift sacred to all believers in God and the desired crossroads of peace for the peoples of the Middle East.''

Current controversy over the status of Jerusalem stems from the 1980 Israeli decision to make an undivided Jerusalem the country's ''united and eternal capital.''

Arab countries have opposed the Israeli policy, saying that parts of Jerusalem should be returned to Jordan which lost them in the 1967 war with Israel. Arab countries have threatened economic and diplomatic reprisals against countries which recognize Jerusalem as the Israeli capital.

THE VATICAN also has opposed the Israeli decision.

Prior to the Israeli decision the Vatican said it opposed any unilateral action taken on Jerusalem, favoring instead an international agreement involving all interested parties. Pope John Paul expressed the disagreement in 1982 when he met Yitzhak Shamir, then the Israeli foreign minister.

Pope John Paul ''confirmed the well-known position of the Holy See for a just and agreed-upon solution to the question,'' said a Vatican communique at the end of the meeting.

THE COMMUNIQUE said that Shamir ''emphasized that the current situation of the Holy City reflects its particular significance to the Jewish people'' and added that the Israeli government favors free access to holy places to members of all religions.

Shamir is currently Israel's prime minister.

Happy to be Catholic...

Continued from page 3

First Chinese Southern Baptist Church of San Diego. He was impressed with its outreach to college-age students.

BOTH HIS roommates are members of the Baptist church. By living together, the roommates have found mutual respect for each others' faiths.

Guido's first roommate helped draw him closer to God, he said. Through the roommate Guido realized he was ''in a rut'' and not living his faith.

''I think he (the roommate) was a gift, not only as a friend, housemate and companion, but...he was great in that he fulfilled needs.''

CATHOLICISM gives Guido ''a sense of peace and a sense of purpose. I know that God is in control of my life.''

The rich tradition of Catholicism ''adds spice'' to his life. ''The Catholic Church is rich with tradition...It provides for me and all Catholics things that have been handed down through the years.''

Especially appealing, he said, is the ''continuous link with the early Church and with Jesus. I think I would be missing something if the Bible was my only guideline.''

HE IS happy the Church has kept the tradition of the Mass and Eucharist at the core of the faith.

If he were not happy to be Catholic, he said, the teaching and fellowship of other churches could satisfy part of his spiritual needs, but he would miss the Eucharist, he said.

''The biggest problem I have is loneliness,'' he said. As a new student at UCSD, he was introverted and alone when he first moved to the area. He lived alone for three years.

NOW HE has more friends, Guido and one of his friends get together to share the week's events, discuss God's presence in the week (or how they kept Him out of their days) and read Scripture or spiritual books.

''I feel really lucky to be surrounded by people who have God in their lives.''

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